SUNAN IBN MAJAH

The sixth correct Tradition of the Prophetic Sunna

سنن ابن ماجة

Translated by

Mohammad Mahdi al-Sharif

English - Arabic Text

VOLUME III

DAR AL-KOTOB AL-ILMIYAH
established by Mohamed Ali Beydoun in 1971
Beirut-Lebanon

AhleSunnah Library | nmusba.wordpress.com

Muhammad ibn Yazid al-Qazwini
Abu Abdullah ibn Majah
(209 - 273H / 824 - 887JC)

SUNAN IBN MAJAH

The sixth correct Tradition of the Prophetic Sunna

سنن ابن ماجة

Translated by
Mohammad Mahdi al-Sharif

English - Arabic Text

VOLUME III

Dar Al-Kotob Al-ilmiyah
DKI
Est. by Mohammad Ali Baydoun
1971 Beirut - Lebanon

SUNAN IBN MAJAH

The sixth correct Tradition of the Prophetic Sunna

دار الكتب العلمية
أسسها محمد علي بيضون سنة 1971
بيروت - لبنان

Copyright
All rights reserved
Tous droits réservés ©

جميع حقوق الطبعة الأجنبية والعربية محفوظة
لـ دار الكتب العلمية - بيروت - لبنان
ويحظر طبع أو تصوير أو ترجمة أو إعادة تنضيد الكتاب كاملاً أو مجزأً أو تسجيله على أشرطة كاسيت أو إدخاله على الكمبيوتر أو برمجته على اسطوانات ضوئية إلا بموافقة الناشر خطياً.

Exclusive rights by ©
Dar Al-Kotob Al-Ilmiyah Beyrut - Lebanon

No part of this publication may be translated, reproduced, distributed in any form or by any means, or stored in a data base or retrieval system, without the prior written permission of the publisher

Tous droits exclusivement réservés à ©
Dar Al-Kotob Al-Ilmiyah Beyrouth - Liban

Toute représentation, édition, traduction ou reproduction même partielle, par tous procédés, en tous pays, faite sans autorisation préalable signée par l'éditeur est illicite et exposerait le contrevenant à des poursuites judiciaires.

1st edition

2008 A.D - 1429H

دار الكتب العلمية
أسسها محمد علي بيضون سنة 1971
بيروت - لبنان

Mohamad Ali Beyoun Publishers Dar Al-Kotob Al-Ilmiyah

Aramoun, al-Chouf(Lebanon)
Dar Al-Kotob Al-Ilmiyah Bldg
Tel +961 5 804 810/11/12
Fax +961 5 804810
Po Box: 11 9424 Beirut-Lebanon
Ryad al-Solh Beirut 1107 2290

عرمون - الشوف - لبنان
مبنى دار الكتب العلمية
هاتف ...
فاكس ...
ص.ب ...
رياض الصلح بيروت ...

http://www.al-ilmiyah.com
sales @al-ilmiyah.com
info@al-ilmiyah.com
baydoun@al-ilmiyah.com

Title: **SUNAN IBN MAJAH**
The sixth correct Tradition of the Prophetic Sunna

classification: *Prophetic Hadith*

Author	: Abu Abdullah ibn Majah
Translator	: Mohammad Mahdi al-Sharif
Publisher	: Dar Al-Kotob Al-Ilmiyah
Pages	: 1856 (4 volumes)
Year	: 2008
Printed in	: Lebanon
Edition	: 1st

الكتاب: **سنن ابن ماجه**
إنكليزي - عربي

التصنيف	: حديث
المؤلف	: الإمام أبو عبد الله ابن ماجه
المحقق	: محمد مهدي الشريف
الناشر	: دار الكتب العلمية - بيروت
عدد الصفحات	: 1856 (4 أجزاء)
سنة الطباعة	: 2008
بلد الطباعة	: لبنان
الطبعة	: الأولى (لونان)

ISBN 2-7451-5482-6 (10 dig)
ISBN 978-2-7451-5482-8 (13 dig)
9 782745 154828

(16) THE BOOK OF MORTGAGE

[1]

2436- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" purchased foodstuff on credit from a Jew, with whom he mortgaged his armour.

2437- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" mortgaged his armour with a Jew in Medina, from whom he took parley on credit for (the foodstuff of) his family.

2438- It is narrated on the authority of Asma' Bint Yazid that the Messenger of Allah "Allah's blessing and peace be upon him" died, and his armour was mortgaged with a Jew for food (he purchased from him on credit).

2439- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" died, and his armour was mortgaged with a Jew for thirty Wasaqs of parley (he purchased on credit for the foodstuff of his family).

[2] The Pledge In Possession Might Be Ridden And Milked (In Case It Is An Animal)

2440- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The mount might be ridden (by the mortgagee) in case it is mortgaged; and the milk (of the milch animal) might be drunk in case it is mortgaged, and the spending on the animal is due upon such as rides and drinks."

[3] The Pledge In Possession Could Never Be Owned

2441- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pledge in possession could never be owned (by the mortgagee even though the mortgager fails to fulfill what is due upon him in the term appointed)."

[4] The Wages Of The Hires

2442- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three, to whom I will be an opponent on the Day of Judgement; and if I become an opponent to anyone, I will overpower him (in argument) on the

16 ـ كِتَابُ الرُّهُون

1 ـ بابٌ

2436 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ. حَدَّثَنِي الأَسْوَدُ عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ اشْتَرَى مِنْ يَهُودِيٍّ طَعَاماً إِلَى أَجَلٍ، وَرَهَنَهُ دِرْعَهُ.

2437 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنِي أَبِي. حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَهَنَ رَسُولُ اللَّهِ ﷺ دِرْعَهُ عِنْدَ يَهُودِيٍّ بِالْمَدِينَةِ. فَأَخَذَ لأَهْلِهِ مِنْهُ شَعِيراً.

2438 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِطَعَامٍ.

2439 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ. حَدَّثَنَا هِلاَلُ بْنُ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَاتَ وَدِرْعُهُ رَهْنٌ عِنْدَ يَهُودِيٍّ، بِثَلاَثِينَ صَاعاً مِنْ شَعِيرٍ.

2 ـ بابٌ «الرَّهْنُ مَرْكُوبٌ ومَحْلُوبٌ»

2440 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الظَّهْرُ يُرْكَبُ إِذَا كَانَ مَرْهُوناً. وَلَبَنُ الدَّرِّ يُشْرَبُ إِذَا كَانَ مَرْهُوناً. وَعَلَى الَّذِي يَرْكَبُ وَيَشْرَبُ، نَفَقَتُهُ»**.

3 ـ بابٌ «لا يَغْلَقُ الرَّهْنُ»

2441 ـ **حدّثنا** مُحَمَّدُ بْنُ حُمَيْدٍ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُخْتَارِ. عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ يَغْلَقُ الرَّهْنُ»**.

4 ـ بابُ أَجْرِ الأُجَرَاءِ

2442 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

Day of Judgement: a man who (pledges to) give me (allegiance) and then he proves treacherous; a man who sells a free one and eats up his price; and a man who employs a hire, from whom he takes what he wants, even though he does not give him his wages."

2443- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Hasten to) give the hire his right (once he finishes from his work) just before his sweat is dried."

[5] Hiring A Labourer For Food

2444- It is narrated on the authority of Utbah Ibn An-Nuddar that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he recited the Surah of Al-Qasas, and when he came to the story of Moses, he said: "Moses "Peace be upon him" hired himself (to the man of Madyan) for eight or ten years in return for his chastity and food."

2445- It is narrated on the authority of Abu Hurairah that he said: I was brought up as orphan, and emigrated (to Medina) as an indigent, and was hired to the daughter of Ghazwan in return for my food and riding (to comfort) my feet: I used to collect fire wood for them whenever they halted (at a certain place), and drive for them (their mount) whenever they rode: Praise be to Allah, Who has made straight the religion, and made Abu Hurairah an imam.

[6] When One Brings Every Bucket (Of Water) For A Date

2446- It is narrated on the authority of Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was stricken by hunger, and that news reached Ali, who set out in search for a labour, perchance he would earn something therewith to sustain the Messenger of Allah "Allah's blessing and peace be upon him". He came to a garden belonging to one from amongst the Jews, and he (agreed with him to) bring him seventeen buckets of water, each for a date, and the Jew made him pick seventeen pressed dates, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him".

2447- It is narrated on the authority of Ali that he said: I used to bring a bucket of water for charge of a date (whenever I hired myself in labour to anyone), provided that it should be dry and good.

2448- It is narrated on the authority of Abu Hurairah that he said: A man from amongst the Ansar came to the Messenger of Allah "Allah's blessing

«ثَلاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ. وَمَنْ كُنْتُ خَصْمَهُ خَصَمْتُهُ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي، ثُمَّ غَدَرَ. وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ. وَرَجُلٌ اسْتَأْجَرَ أَجِيراً، فَاسْتَوْفَى مِنْهُ وَلَمْ يُوفِهِ أَجْرَهُ».

2443 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا وَهْبُ بْنُ سَعِيدِ بْنِ عَطِيَّةَ السَّلَمِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَعْطُوا الأَجِيرَ أَجْرَهُ، قَبْلَ أَنْ يَجِفَّ عَرَقُهُ».**

5 ـ بابُ إجارَةِ الأَجِيرِ على طَعَامِ بَطْنِهِ

2444 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ مَسْلَمَةَ بْنِ عَلِيٍّ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنِ الْحَرِثِ بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ رَبَاحٍ؛ قَالَ: سَمِعْتُ عُتْبَةَ بْنَ النُّدَّرِ يَقُولُ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَرَأَ طسم. حَتَّى إِذَا بَلَغَ قِصَّةَ مُوسَى قَالَ: **«إِنَّ مُوسَى ﷺ أَجَرَ نَفْسَهُ ثَمَانِيَ سِنِينَ، أَوْ عَشْراً، عَلَى عِفَّةِ فَرْجِهِ وَطَعَامِ بَطْنِهِ».**

2445 ـ **حدّثنا** أَبُو عُمَرَ حَفْصُ بْنُ عَمْرٍو. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ. سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَشَأْتُ يَتِيماً، وَهَاجَرْتُ مِسْكِيناً، وَكُنْتُ أَجِيراً لِابْنَةِ غَزْوَانَ بِطَعَامِ بَطْنِي وَعُقْبَةِ رِجْلِي. أَحْطِبُ لَهُمْ إِذَا نَزَلُوا. وَأَحْدُو لَهُمْ إِذَا رَكِبُوا. فَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الدِّينَ قِوَاماً، وَجَعَلَ أَبَا هُرَيْرَةَ إِمَاماً.

6 ـ بابُ الرَّجُلِ يَسْتَقِي كُلَّ دَلْوٍ بِتَمْرَةٍ ويَشْتَرِطُ جِلْدَةً

2446 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَصَابَ نَبِيَّ اللَّهِ ﷺ خَصَاصَةٌ. فَبَلَغَ ذٰلِكَ عَلِيًّا. فَخَرَجَ يَلْتَمِسُ عَمَلاً يُصِيبُ فِيهِ شَيْئاً لِيُقِيتَ بِهِ رَسُولَ اللَّهِ ﷺ. فَأَتَى بُسْتَاناً لِرَجُلٍ مِنَ الْيَهُودِ. فَاسْتَقَى لَهُ سَبْعَةَ عَشَرَ دَلْواً. كُلُّ دَلْوٍ بِتَمْرَةٍ. فَخَيَّرَهُ الْيَهُودِيُّ مِنْ تَمْرِهِ، سَبْعَ عَشْرَةَ عَجْوَةً. فَجَاءَ بِهَا إِلَى نَبِيِّ اللَّهِ ﷺ.

2447 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ، عَنْ عَلِيٍّ؛ قَالَ: كُنْتُ أَدْلُو الدَّلْوَ بِتَمْرَةٍ. وَأَشْتَرِطُ أَنَّهَا جِلْدَةٌ.

2448 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

and peace be upon him" and said: "O Messenger of Allah! Why am I seeing you pale?" he said: "On account of hunger." The Ansari man went to his baggage (in search for some food) but he found nothing. Then, he set out in search (for labour) and behold! He saw a Jew watering his (garden of) date-palms. The Ansari said to the Jew: "Should I water your date-palms (on behalf of you)?" he answered in the affirmative. He said: "Every bucket of water is for a single date." (He agreed) the Ansari one put the condition that he should take no black, nor hard nor unripe date, and that he should not take but a dry good one. He watered (his garden) in return for (as much dates as) nearly two Sa's, which he brought to the Messenger of Allah "Allah's blessing and peace be upon him".

[7] Sharecropping For One-Third Or One-Fourth

2449- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the field in return for a measured amount of the yield), and Muzabanah (selling fresh fruits on the trees for a measured amount of fruits of the same kind), and he said: "Three (types of people are permitted to) cultivate (their land): a man who has a (piece of) land in his possession, which he cultivates by himself; a man who is granted a (piece of) land, and he cultivates whatever gift he is given; and a man who takes on lease a (piece of) land, which he cultivates in return for (coins of) gold and silver."

2450- It is narrated on the authority of Ibn Umar that he said: We used to practice Mukhabarah (to rent the land for cultivation in return for a specific share of its yield) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"), seeing no harm in it until we heard Rafi' Ibn Khadij having said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade it". Then, we left it on account of his statement.

2451- It is narrated on the authority of Jabir Ibn Abdullah that he said: Some men of us had surplus (pieces of their) land, which they used to rent in return for one-third or one-fourth the yield, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has surplus (piece of) land, let him cultivate it for himself, or enable his (Muslim) brother to cultivate it (for no charge), otherwise, let him keep his land uncultivated!"

2452- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a piece of) land, let him cultivate it, or enable his (Muslim)

سَعِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ مَا لِي أَرَى لَوْنَكَ مُنْكَفِئاً؟ قَالَ: «**الْخَمْصُ**» فَانْطَلَقَ الأَنْصَارِيُّ إِلَى رَحْلِهِ. فَلَمْ يَجِدْ فِي رَحْلِهِ شَيْئاً. فَخَرَجَ يَطْلُبُ. فَإِذَا هُوَ بِيَهُودِيٍّ يَسْقِي نَخْلاً. فَقَالَ الأَنْصَارِيُّ لِلْيَهُودِيِّ: أَسْقِي نَخْلَكَ؟ قَالَ: نَعَمْ. قَالَ: كُلُّ دَلْوٍ بِتَمْرَةٍ. وَاشْتَرَطَ الأَنْصَارِيُّ أَنْ لاَ يَأْخُذَ خَدِرَةً وَلاَ تَارِزَةً وَلاَ حَشَفَةً. وَلاَ يَأْخُذَ إِلاَّ جَلْدَةً. فَاسْتَقَى بِنَحْوٍ مِنْ صَاعَيْنِ. فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ.

7 ـ بَابُ الْمُزَارَعَةِ بِالثُّلُثِ وَالرُّبُعِ

2449 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ طَارِقِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ. وَقَالَ: «**إِنَّمَا يَزْرَعُ ثَلاَثَةٌ: رَجُلٌ لَهُ أَرْضٌ، فَهُوَ يَزْرَعُهَا. وَرَجُلٌ مُنِحَ أَرْضاً، فَهُوَ يَزْرَعُ مَا مُنِحَ. وَرَجُلٌ اسْتَكْرَى أَرْضاً بِذَهَبٍ أَوْ فِضَّةٍ**».

2450 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ؛ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُخَابِرُ وَلاَ نَرَى بِذٰلِكَ بَأْساً. حَتَّى سَمِعْنَا رَافِعَ بْنَ خَدِيجٍ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْهُ. فَتَرَكْنَاهُ لِقَوْلِهِ.

2451 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي عَطَاءٌ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَتْ لِرِجَالٍ مِنَّا فُضُولُ أَرَضِينَ يُؤَاجِرُونَهَا عَلَى الثُّلُثِ وَالرُّبُعِ. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ كَانَتْ لَهُ فُضُولُ أَرَضِينَ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا أَخَاهُ. فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ**».

2452 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ. حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلاَّمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيَمْنَحْهَا أَخَاهُ. فَإِنْ أَبَى، فَلْيُمْسِكْ أَرْضَهُ**».

brother to cultivate it (for no charge), otherwise, let him keep his land uncultivated!"

[8] Renting The Land

2453- It is narrated on the authority of Nafi' that he said: Ibn Umar used to rent his farms until a man came to him, and related to him from Rafi' Ibn Khadij that the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the farms. Ibn Umar went to Rafi' and I went with him until he came to him in the area covered with stones (near the mosque of the Messenger of Allah "Allah's blessing and peace be upon him"), and enquired from him about that, and he told him that the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the farms, thereupon Abdullah abandoned (the habit of) renting them.

2454- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "He, who has (a piece of) land, let him cultivate it or enable (his Muslim brother) to cultivate it (for no charge), and let not him rent it (for a specific share of its yields)!"

2455- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah, and Muhaqalah is to rent the field (for a measured amount of its yields).

[9] The Concession To Rent The Unfarmed Land For (Coins Of) Gold And Silver

2456- It is narrated on the authority of Ibn Abbas that when he heard the people talking so much about the matter of renting the land, he said: "Glory be to Allah! Verily, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it not (better that) anyone of you should grant it to his (Muslim) brother (to cultivate for himself for no charge)?" thus, he did not forbid renting it" (so much as he exhorted the people to give it to the Muslims as gratis).

2457- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gives as gratis his (surplus) land to his brother (to cultivate for no charge) it will be much better for him than to take such and such specific share (of its yields)." Ibn Abbas said: This is the Haql, or the Muhaqalah in the Medinian dialect.

8 ـ بابُ كِرَاءِ الأَرْضِ

2453 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ وَأَبُو أُسَامَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ عُبَيْدِ اللَّهِ (أَوْ قَالَ عَبْدِ اللَّهِ بْنِ عُمَرَ)، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ يُكْرِي أَرْضاً لَهُ، مَزَارِعاً. فَأَتَاهُ إِنْسَانٌ فَأَخْبَرَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ. فَذَهَبَ ابْنُ عُمَرَ وَذَهَبْتُ مَعَهُ حَتَّى أَتَاهُ بِالْبَلاَطِ. فَسَأَلَهُ عَنْ ذٰلِكَ. فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْمَزَارِعِ. فَتَرَكَ عَبْدُ اللَّهِ كِرَاءَهَا.

2454 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ شَوْذَبٍ، عَنْ مُطَرِّفٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا، وَلاَ يُؤَاجِرْهَا**».

2455 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُطَرِّفُ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا مَالِكٌ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، مَوْلَى ابْنِ أَبِي أَحْمَدَ؛ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ.

وَالْمُحَاقَلَةُ اسْتِكْرَاءُ الأَرْضِ.

9 ـ بابُ الرُّخْصَةِ فِي كِرَاءِ الأَرْضِ الْبَيْضَاءِ بِالذَّهَبِ وَالْفِضَّةِ

2456 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّهُ لَمَّا سَمِعَ إِكْثَارَ النَّاسِ فِي كِرَاءِ الأَرْضِ، قَالَ: سُبْحَانَ اللَّهِ إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «**أَلاَ مَنَحَهَا أَحَدُكُمْ أَخَاهُ**» وَلَمْ يَنْهَ عَنْ كِرَائِهَا.

2457 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا كَذَا وَكَذَا**» لِشَيْءٍ مَعْلُومٍ.

2458- It is narrated on the authority of Hanzalah Ibn Qais that he said: I asked Rafi' Ibn Khadij (about the matter of renting the land), thereupon he said: We used to rent the land (for cultivation) on the condition that you (the tenant) should have whatever this (portion of it) would yield, and I (the owner) should have whatever that (portion of it) would yield. But we were forbidden to rent it in return for whatever it yielded, and we were not forbidden to rent the land in return for (the coins of) silver.

[10] Renting Farms For A Specific Share Of Their Yields

2459- It is narrated on the authority of Rafi' Ibn Khadij from Zuhair, his paternal uncle that he said to him: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do a thing, which had been (a source) of benefit for us." I said: "What is that? Whatever Allah's Apostle "Allah's blessing and peace be upon him" says is right." He said: "Allah's Apostle "Allah's blessing and peace be upon him" asked: "What do you do with your farms?" We replied: "We get our farms rented on the basis that we get one-third or one-fourth (its yields), or for (a fixed number of) Wasaqs of wheat and parley." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do not do so, but cultivate them yourselves or let them be cultivated by others as gratis."

2460- It is narrated on the authority of Usaid Ibn Zuhair, the nephew of Rafi' Ibn Khadij that he said: Whenever anyone of us dispensed with his land, he would give it (to be cultivated by another) for one-third or one-fourth (its yield), on the condition that he should have three (portions from what grows on the banks of) the brook, what remains in the ears, and what is watered by the stream. At that time, the living was hard, and they used to work in this (land) with iron and what Allah willed (them to use), and get benefit from it. Then, Rafi' Ibn Khadij came to us and said: "Verily, the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to do a thing, which had been (a source) of benefit to you, even though the obedience of Allah and His Messenger is more beneficial to you: no doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade you to rent your land in return for a specific share of its yield, and said: "He, who dispenses with his land, let him give it to his (Muslim) brother (to cultivate it) as gratis, or leave it (uncultivated)."

2461- It is narrated on the authority of Urwah Ibn Az-Zubair that Zaid Ibn Thabit said: Might Allah forgive Rafi' Ibn Khadij! By Allah! I have more knowledge of the narration than him. Two men came to the Messenger of Allah "Allah's blessing and peace be upon him", and they

فَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْحَقْلُ. وَهُوَ بِلِسَانِ الأَنْصَارِ الْمُحَاقَلَةُ.

2458 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ؛ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ قَالَ: كُنَّا نُكْرِي الأَرْضَ عَلَى أَنَّ لَكَ مَا أَخْرَجَتْ هٰذِهِ، وَلِي مَا أَخْرَجَتْ هٰذِهِ. فَنُهِينَا أَنْ نُكْرِيَهَا بِمَا أَخْرَجَتْ. وَلَمْ نُنْهَ أَنْ نُكْرِيَ الأَرْضَ بِالْوَرِقِ.

10 ـ بابُ ما يُكْرَهُ مِنَ المُزَارَعَةِ

2459 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي أَبُو النَّجَاشِيِّ أَنَّهُ سَمِعَ رَافِعَ بْنَ خَدِيجٍ يُحَدِّثُ عَنْ عَمِّهِ ظُهَيْرٍ؛ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا رَافِقاً. فَقُلْتُ: مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا تَصْنَعُونَ بِمَحَاقِلِكُمْ؟**». قُلْنَا: نُؤَاجِرُهَا عَلَى الثُّلُثِ وَالرُّبُعِ وَالأَوْسُقِ مِنَ الْبُرِّ وَالشَّعِيرِ. فَقَالَ: «**فَلاَ تَفْعَلُوا. ازْرَعُوهَا أَوْ أَزْرِعُوهَا**».

2460 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أُسَيْدِ بْنِ ظُهَيْرٍ، ابْنِ أَخِي رَافِعِ بْنِ خَدِيجٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كَانَ أَحَدُنَا إِذَا اسْتَغْنَىٰ عَنْ أَرْضِهِ أَعْطَاهَا بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ. وَاشْتَرَطَ ثَلاَثَ جَدَاوِلَ وَالْقُصَارَةَ وَمَا يَسْقِي الرَّبِيعُ. وَكَانَ الْعَيْشُ إِذْ ذَاكَ شَدِيداً. وَكَانَ يَعْمَلُ فِيهَا بِالْحَدِيدِ، وَبِمَا شَاءَ اللَّهُ. وَيُصِيبُ مِنْهَا مَنْفَعَةً، فَأَتَانَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَاكُمْ عَنْ أَمْرٍ كَانَ لَكُمْ نَافِعاً. وَطَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ أَنْفَعُ لَكُمْ. إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَاكُمْ عَنِ الْحَقْلِ، وَيَقُولُ: «**مَنِ اسْتَغْنَىٰ عَنْ أَرْضِهِ فَلْيَمْنَحْهَا أَخَاهُ، أَوْ لِيَدَعْ**».

2461 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ، حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: يَغْفِرُ اللَّهُ لِرَافِعِ بْنِ خَدِيجٍ. أَنَا، وَاللَّهِ، أَعْلَمُ بِالْحَدِيثِ مِنْهُ. إِنَّمَا أَتَى رَجُلاَنِ النَّبِيَّ ﷺ. وَقَدِ اقْتَتَلاَ. فَقَالَ: «**إِنْ كَانَ هٰذَا شَأْنَكُمْ فَلاَ تُكْرُوا الْمَزَارِعَ**» فَسَمِعَ رَافِعُ بْنُ خَدِيجٍ قَوْلَهُ: «**فَلاَ تُكْرُوا الْمَزَارِعَ**».

had fallen in dispute, thereupon he said to them: "If your affair is that (you fall in dispute on account of renting your farms for a specific share of their yield), then, do not rent the farms (on that condition)." Rafi' Ibn Khadij heard his statement "Do not rent the farms (on that condition)."

[11] The Concession To Be Engaged In Sharecropping For One-Third And One-Fourth

2462- It is narrated on the authority of Amr Ibn Dinar that he said: I said to Tawus: "O Abu Abd Ar-Rahman! Would that you leave (the habit of practicing) Mukhabarah (renting the farm for a fixed share of its yield), for they pretend that the Messenger of Allah "Allah's blessing and peace be upon him" forbade it!" he said: "O Amr! I help them (the farmers get benefit from that), and (at the same time) I give them; and Mu'adh Ibn Jabal gave concession to the people, and exhorted them to do it in our town; and the most knowledgeable of them, i.e. Ibn Abbas told that the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid it, but he said: "If anyone of you gives his brother as gratis (his land to cultivate) it will be much better for him than to take a fixed charge for that.""

2463- It is narrated on the authority of Tawus that Mu'adh Ibn Jabal rented the land for one-third or one-fourth (of its yield) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", then (the càliphate of) Abu Bakr, Umar and Uthman; and it is still put to practice up to this day of yours.

2464- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gives his brother as gratis the land (to cultivate) it will be much better for him than to take a specific rental fee (for that)."

[12] Renting The Land For Food

2465- It is narrated on the authority of Rafi' Ibn Khadij that he said: We used to rent the fields for a specific share of their yields during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and then he (Rafi') pretended that one of his paternal uncles came to them and said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a piece of) land, let not him rent it for a measured amount of food!"

11 ـ بابُ الرُّخْصَةِ في المُزَارَعَةِ بالثُّلُثِ والرُّبُعِ

2462 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ؛ قَالَ: قُلْتُ لِطَاوُسٍ: يَا أَبَا عَبْدِ الرَّحْمٰنِ لَوْ تَرَكْتَ هٰذِهِ الْمُخَابَرَةَ، فَإِنَّهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْهُ. فَقَالَ: أَيْ عَمْرُو إِنِّي أُعِينُهُمْ وَأُعْطِيهِمْ. وَإِنَّ مُعَاذَ بْنَ جَبَلٍ أَخَذَ النَّاسَ عَلَيْهَا عِنْدَنَا. وَإِنَّ أَعْلَمَهُمْ (يَعْنِي ابْنَ عَبَّاسٍ) أَخْبَرَنِي أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَنْهَ عَنْهَا وَلٰكِنْ قَالَ: «**لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا أَجْراً مَعْلُوماً**».

2463 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ خَالِدٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ؛ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَكْرَى الأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، عَلَى الثُّلُثِ وَالرُّبُعِ فَهُوَ يُعْمَلُ بِهِ إِلَى يَوْمِكَ هٰذَا.

2464 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ؛ قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «**لأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ الأَرْضَ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ خَرَاجاً مَعْلُوماً**».

12 ـ بابُ اسْتِكْرَاءِ الأَرْضِ بالطَّعَامِ

2465 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحٰرِثِ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ يَعْلَىٰ بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كُنَّا نُحَاقِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَزَعَمَ أَنَّ بَعْضَ عُمُومَتِهِ أَتَاهُمْ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَتْ لَهُ أَرْضٌ، فَلاَ يُكْرِيهَا بِطَعَامٍ مُسَمًّى**».

[13] When One Cultivates The Land Of A People Without Their Leave

2466- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cultivates (a piece of) land of a people without their leave, will have no (claim to take anything of) the yield thereof, and whatever he spends should be brought back to him."

[14] The Way Of Sharecropping In Date-Palms And Vines

2467- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" agreed with the people of Khaibar (to farm the land in return for) half the yield of fruits and crops.

2468- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" gave (the fields of) Khaibar to its inhabitants (to farm it on the condition that they should get) half (the yield of) its date-palms and land.

2469- It is narrated on the authority of Anas Ibn Malik that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Khaibar, he gave (the farms of) it (to its inhabitants) on the condition (that they should get) half (the yield).

[15] Pollinating The Date-Palms

2470- It is narrated on the authority of Musa Ibn Talhah Ibn Ubaidullah from his father that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when he came upon date-palms, and he saw some people pollinating the palms, thereupon he asked: "What are those doing?" It was said: "They are taking (some seeds) from the male (shoots) and placing them in the female (shoots among them)." On that he said: "I do not think this could avail them aught." When this news reached them, they left that, and descended (without doing it). When the Messenger of Allah "Allah's blessing and peace be upon him" was informed of that, he said: "This (which I have said) is just out of my thought: if it is of any benefit, then do it. No doubt, I'm a human being like you, and the thought (of any human being) might fail (sometimes) and succeed to get the truth (sometimes). But, I did not say to you that Allah had said (so), for I would never tell a lie about Allah."

2471- It is narrated on the authority of A'ishah that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard sounds, thereupon he asked: "What is that?" it was said to him: "Those are (the sounds of) the

13 ـ بابُ مَنْ زَرَعَ في أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ

2466 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ. حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ زَرَعَ فِي أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ، وَتُرَدُّ عَلَيْهِ نَفَقَتُهُ»**.

14 ـ بابُ مُعَامَلَةِ النَّخِيلِ والكَرْمِ

2467 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَسَهْلُ بْنُ أَبِي سَهْلٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ. قَالُوا: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِالشَّطْرِ مِمَّا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ.

2468 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَى خَيْبَرَ أَهْلَهَا عَلَى النِّصْفِ؛ نَخْلَهَا وَأَرْضَهَا.

2469 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُسْلِمٍ الأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا افْتَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ أَعْطَاهَا عَلَى النِّصْفِ.

15 ـ بابُ تَلْقِيحِ النَّخْلِ

2470 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ؛ أَنَّهُ سَمِعَ مُوسَىٰ بْنَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ؛ قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي نَخْلٍ. فَرَأَى قَوْماً يُلَقِّحُونَ النَّخْلَ. فَقَالَ: **«مَا يَصْنَعُ هٰؤُلاءِ؟»** قَالُوا: يَأْخُذُونَ مِنَ الذَّكَرِ فَيَجْعَلُونَهُ فِي الأُنْثَىٰ قَالَ: **«مَا أَظُنُّ ذٰلِكَ يُغْنِي شَيْئاً»**. فَبَلَغَهُمْ، فَتَرَكُوهُ. فَنَزَلُوا عَنْهَا. فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: **«إِنَّمَا هُوَ الظَّنُّ. إِنْ كَانَ يُغْنِي شَيْئاً فَاصْنَعُوهُ. فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ. وَإِنَّ الظَّنَّ يُخْطِىءُ وَيُصِيبُ. وَلٰكِنْ مَا قُلْتُ لَكُمْ: قَالَ اللَّهُ، فَلَنْ أَكْذِبَ عَلَى اللَّهِ»**.

2471 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادٌ. حَدَّثَنَا ثَابِتٌ

date-palms, which they are pollinating." On that he said: "Even though if they do not do, their benefit would also be evident." Consequently, they did not pollinate (their palms) that year, with the result that they (produced but) unripe dates. When they made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "When (you have to deal with) something belonging to the affairs of your life, it is of your business (since you are well-acquainted with it); and if it is of the matters belonging to your religion, it should be referred to me."

[16] The Muslims Are Partners In Three (Things)

2472- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslims are partners in three (things): water, grass, and fire; and it is unlawful to get a price for it." Abu Sa'id said: He means the current water."

2473- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three (things) should not be withheld: water, grass and fire."

2474- It is narrated on the authority of A'ishah that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which thing is unlawful to withhold?" he said: "Water, salt and fire." She further said: I asked: "O Messenger of Allah! This is the water which we know (the reason for the prohibition of withholding it): what is then the matter with both salt and fire?" on that he said: "O white-complexioned woman! Whoever gives fire (to anyone) it is as if he has given in charity all that is cooked by this fire; and whoever gives salt, it is as if he has given in charity all that is made by this salt; and whoever gives a Muslim (even no more than) a sip of water, where there is water, it is as if he has emancipated a slave; and whoever gives a Muslim (even no more than) a sip of water, where there is no water, it is as if he has given life to him."

[17] Allocating Rivers And Wells

2475- It is narrated on the authority of Al-Abyad Ibn Hammal that he asked (the Messenger of Allah "Allah's blessing and peace be upon him") to have the salt known as the salt of Sadd Ma'rib allocated to him, and he did accordingly. Later on, Al-Aqra' Ibn Habis At-Tamimi came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! During the pre-Islamic period of ignorance, I used to come upon the salt (of that area), and it is in a land where there is no other water (to extract salt); and whoever comes upon it, could get from it (as

عَنْ أَنَسِ بْنِ مَالِكٍ وَهِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ سَمِعَ أَصْوَاتاً. فَقَالَ: «**مَا هٰذَا الصَّوْتُ؟**» قَالُوا: النَّخْلُ يُؤَبِّرُونَهَا. فَقَالَ: «**لَوْ لَمْ يَفْعَلُوا لَصَلَحَ**» فَلَمْ يُؤَبِّرُوا عَامَئِذٍ. فَصَارَ شِيصاً. فَذَكَرُوا لِلنَّبِيِّ ﷺ فَقَالَ: «**إِنْ كَانَ شَيْئاً مِنْ أَمْرِ دُنْيَاكُمْ، فَشَأْنَكُمْ بِهِ. وَإِنْ كَانَ مِنْ أُمُورِ دِينِكُمْ، فَإِلَيَّ**».

16 ـ بابٌ «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلاثٍ»

2472 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خِرَاشِ بْنِ حَوْشَبٍ الشَّيْبَانِيُّ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلاثٍ: فِي الْمَاءِ وَالْكَلأِ وَالنَّارِ. وَثَمَنُهُ حَرَامٌ**».

قَالَ أَبُو سَعِيدٍ: يَعْنِي الْمَاءَ الْجَارِيَ.

2473 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**ثَلاثٌ لاَ يُمْنَعْنَ: الْمَاءُ وَالْكَلأُ وَالنَّارُ**».

2474 ـ حدّثنا عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ. حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ، عَنْ زُهَيْرِ بْنِ مَرْزُوقٍ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ مَا الشَّيْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ؟ قَالَ: «**الْمَاءُ وَالْمِلْحُ وَالنَّارُ**» قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ هٰذَا الْمَاءُ قَدْ عَرَفْنَاهُ. فَمَا بَالُ الْمِلْحِ وَالنَّارِ؟ قَالَ: «**يَا حُمَيْرَاءُ مَنْ أَعْطَى نَاراً، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا أَنْضَجَتْ تِلْكَ النَّارُ. وَمَنْ أَعْطَى مِلْحاً، فَكَأَنَّمَا تَصَدَّقَ بِجَمِيعِ مَا طَيَّبَ ذٰلِكَ الْمِلْحُ. وَمَنْ سَقَى مُسْلِماً شَرْبَةً مِنْ مَاءٍ، حَيْثُ يُوجَدُ الْمَاءُ، فَكَأَنَّمَا أَعْتَقَ رَقَبَةً. وَمَنْ سَقَى مُسْلِماً شَرْبَةً مِنْ مَاءٍ، حَيْثُ لاَ يُوجَدُ الْمَاءُ، فَكَأَنَّمَا أَحْيَاهَا**».

17 ـ بابُ إِقْطَاعِ الأَنْهَارِ والعُيُونِ

2475 ـ حدّثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا فَرَجُ بْنُ سَعِيدِ بْنِ عَلْقَمَةَ بْنِ سَعِيدِ بْنِ أَبْيَضَ بْنِ حَمَّالٍ. حَدَّثَنِي عَمِّي ثَابِتُ بْنُ سَعِيدِ بْنِ أَبْيَضَ بْنِ حَمَّالٍ، عَنْ أَبِيهِ سَعِيدٍ، عَنْ أَبِيهِ أَبْيَضَ بْنِ حَمَّالٍ أَنَّهُ اسْتَقْطَعَ الْمِلْحَ الَّذِي يُقَالُ لَهُ

much as he likes, for it is too easy to extract) like the abiding perfuse water." On that the Messenger of Allah "Allah's blessing and peace be upon him" asked Al-Abyad Ibn Hammal to leave that which was allocated to him, and he said: "I've left it for your sake, on the condition that you should make it as a charity from me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is a charity from you, and it is (in judgement) like the abiding perfuse water: whoever comes upon it, could get from it (as much as he likes)." Faraj (a sub-narrator) said: It is still now subject to such (state): whoever comes upon it could get from it (as much as he likes). The Messenger of Allah "Allah's blessing and peace be upon him" allocated to him (Al-Abyad a piece of) land and date-palms in (a place known as) Jawf Murad instead of that (salt) when he took it from him.

[18] It Is Forbidden To Sell Water

2476- It is narrated on the authority of Iyas Ibn Abd Al-Muzani that once, he saw people selling water, thereupon he said: Do not sell water! Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden that water should be sold.

2477- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling the surplus of water.

[19] It Is Forbidden To Withhold The Surplus Water, With The Intention To Keep (The Cattle Of Others) From The Grass

2478- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not anyone of you withhold the surplus water, with the intention to keep (the cattle of others) from the grass (which is in need of water to grow)."

2479- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The surplus water should not be withheld, nor should the water of a will (with which thirst is) quenched be forbidden."

[20] Drinking From Valleys, And How Much Water Could Be Withheld

2480- It is narrated on the authority of Abdullah Ibn Az-Zubair that an Ansari man quarrelled with Az-Zubair in the presence of The Prophet "Allah's blessing and peace be upon him" about the Harrah Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair: "Let the water pass." but Az-Zubair refused to do so. So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who

مِلْحُ سَدٍّ مَأْرِبٍ. فَأَقْطَعَهُ لَهُ. ثُمَّ إِنَّ الأَقْرَعَ ابْنَ حَابِسٍ التَّمِيمِيَّ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَرَدْتُ الْمِلْحَ فِي الْجَاهِلِيَّةِ وَهُوَ بِأَرْضٍ لَيْسَ بِهَا مَاءٌ. وَمَنْ وَرَدَهُ أَخَذَهُ. وَهُوَ مِثْلُ الْمَاءِ الْعِدِّ. فَاسْتَقَالَ رَسُولُ اللَّهِ ﷺ أَبْيَضَ بْنَ حَمَّالٍ فِي قَطِيعَتِهِ فِي الْمِلْحِ. فَقَالَ: قَدْ أَقَلْتُكَ مِنْهُ عَلَى أَنْ تَجْعَلَهُ مِنِّي صَدَقَةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«هُوَ مِنْكَ صَدَقَةٌ. وَهُوَ مِثْلُ الْمَاءِ الْعِدِّ. مَنْ وَرَدَهُ أَخَذَهُ»**.

قَالَ فَرَجٌ: وَهُوَ الْيَوْمَ عَلَى ذٰلِكَ. مَنْ وَرَدَهُ أَخَذَهُ.

قَالَ: فَقَطَعَ لَهُ النَّبِيُّ ﷺ أَرْضاً وَنَخْلاً، بِالْجُرْفِ جُرْفِ مُرَادٍ، مَكَانَهُ حِينَ أَقَالَهُ مِنْهُ.

18 ـ بَابُ النَّهْيِ عَنْ بَيْعِ الْمَاءِ

2476 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الْمِنْهَالِ: سَمِعْتُ إِيَاسَ بْنَ عَبْدٍ الْمُزَنِيَّ، وَرَأَى نَاساً يَبِيعُونَ الْمَاءَ، فَقَالَ: لاَ تَبِيعُوا الْمَاءَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُبَاعَ الْمَاءُ.

2477 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ فَضْلِ الْمَاءِ.

19 ـ بَابُ النَّهْيِ عَنْ مَنْعِ فَضْلِ الْمَاءِ لِيَمْنَعَ بِهِ الْكَلأَ

2478 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ يَمْنَعْ أَحَدُكُمْ فَضْلَ مَاءٍ، لِيَمْنَعَ بِهِ الْكَلأَ»**.

2479 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ حَارِثَةَ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يُمْنَعُ فَضْلُ الْمَاءِ، وَلاَ يُمْنَعُ نَقْعُ الْبِئْرِ»**.

20 ـ بَابُ الشُّرْبِ مِنَ الأَوْدِيَةِ وَمِقْدَارِ حَبْسِ الْمَاءِ

2480 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ

said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said: "By Allah, I think that the following verse was revealed on this occasion": " But no, by your Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (An-Nisa" 65)

2481- It is narrated on the authority of Tha'labah Ibn Abu Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement concerning the torrent of Mahzur (a place in Medina) that the one in the upper portion (of the land) should be before the one in the lower portion (as far as irrigation is concerned): the one in the upper portion should water (and withhold the water) until it would reach both heels, and then he should let it pass to such as below him (and so on).

2482- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement concerning the torrent of Mahzur that he (in the upper portion of the land) should withhold (the water) until it would reach both heels, and then let the water pass.

2483- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement concerning the matter of watering the date-palms from a torrent according to which what is upper should be watered first, then what is next in highness and then what is below it, on the condition that the water should be withheld until it would reach both heels, before being let to pass to what is below to it, and so on until the walls (between the pits around the trees) would be covered by water, or the water would be consumed.

[21] The Distribution Of Water

2484- It is narrated on the authority of Kathir Ibn Abdullah Ibn Awf Al-Mazni from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On the day of watering (the animals) it should be started with horses (before camels and sheep)."

2485- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any

عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ. فَقَالَ الأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ. فَأَبَى عَلَيْهِ. فَاخْتَصَمَا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ**» فَغَضِبَ الأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ آنْ كَانَ ابْنَ عَمَّتِكَ؟ فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «**يَا زُبَيْرُ اسْقِ، ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجُدُرِ**» قَالَ: فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنِّي لأَحْسِبُ هٰذِهِ الآيَةَ نَزَلَتْ فِي ذٰلِكَ: ﴿**فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا**﴾ [النساء: 65].

2481 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورِ بْنِ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ. حَدَّثَنِي مُحَمَّدُ بْنُ عُقْبَةَ بْنِ أَبِي مَالِكٍ، عَنْ عَمِّهِ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ فِي سَيْلِ مَهْزُورٍ، الأَعْلَىٰ فَوْقَ الأَسْفَلِ. يَسْقِي الأَعْلَىٰ إِلَى الْكَعْبَيْنِ، ثُمَّ يُرْسِلُ إِلَى مَنْ هُوَ أَسْفَلُ مِنْهُ.

2482 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ فِي سَيْلِ مَهْزُورٍ، أَنْ يُمْسِكَ حَتَّى يَبْلُغَ الْكَعْبَيْنِ، ثُمَّ يُرْسِلَ الْمَاءَ.

2483 ـ **حدّثنا** أَبُو الْمُغَلِّسِ. حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُوسَىٰ بْنُ عُقْبَةَ، عَنْ إِسْحَاقَ بْنِ يَحْيَىٰ بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَضَىٰ، فِي شُرْبِ النَّخْلِ مِنَ السَّيْلِ، أَنَّ الأَعْلَىٰ فَالأَعْلَىٰ يَشْرَبُ قَبْلَ الأَسْفَلِ، وَيُتْرَكُ الْمَاءُ إِلَى الْكَعْبَيْنِ، ثُمَّ يُرْسَلُ الْمَاءُ إِلَى الأَسْفَلِ الَّذِي يَلِيهِ، وَكَذٰلِكَ، حَتَّى تَنْقَضِيَ الْحَوَائِطُ أَوْ يَفْنَىٰ الْمَاءُ.

21 ـ بَابُ قِسْمَةِ الْمَاءِ

2484 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. أَنْبَأَنَا أَبُو الْجَعْدِ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ، عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُبْدَأُ بِالْخَيْلِ يَوْمَ وِرْدِهَا**».

2485 ـ **حدّثنا** الْعَبَّاسُ بْنُ جَعْفَرٍ. حَدَّثَنَا مُوسَىٰ بْنُ دَاوُدَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

(way of) distribution made during the period of ignorance (before the coming of Islam) went as it was made; and any distribution with which Islam caught up (particularly in the matters of inheritance) should be in accordance with (the way of) distribution stipulated by Islam."

[22] The Protected Zone Surrounding The Well

2486- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who digs a well has claim over forty cubits (from all sides of the well) as kneeling place for his cattle."

2487- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The protected zone surrounding a well (of such as digs it) is (as wide as) the range of its hawser."

[23] The Protected Zone Surrounding The Trees

2488- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement concerning one, or two or three date-palms belonging to a man (in a common land) when they fall in dispute over their rights: The Messenger of Allah "Allah's blessing and peace be upon him" judged that for each of those date-palms from its lower portion (as wide as) the extension of its leaf stalks.

2489- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The protected zone surrounding a date-palm is (as wide as) the extension of its leaf stalks."

[24] When One Sells An Estate And Does Not Purchase The Like Of It With Its Price

2490- It is narrated on the authority of Sa'id Ibn Huraith that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who sells a house or an estate, and does not purchase with its price the like of it, is not worthy of being blessed in it by Allah."

(...) The same is narrated on the authority of Sa'id Ibn Huraith, from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

2491- It is narrated on the authority of Hudhaifah Ibn Al-Yaman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sells a house, and does not purchase the like of it with its price, he will not be blessed in it."

«كُلُّ قَسْمٍ قُسِمَ فِي الْجَاهِلِيَّةِ، فَهُوَ عَلَى مَا قُسِمَ. وَكُلُّ قَسْمٍ أَدْرَكَهُ الإِسْلاَمُ، فَهُوَ عَلَى قَسْمِ الإِسْلاَمِ».

22 ـ بَابُ حَرِيمِ الْبِئْرِ

2486 ـ **حدّثنا** الْوَلِيدُ بْنُ عَمْرِو بْنِ سُكَيْنٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى. ح وَحَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، قَالاَ: حَدَّثَنَا إِسْمَاعِيلُ الْمَكِّيُّ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَفَرَ بِئْراً فَلَهُ أَرْبَعُونَ ذِرَاعاً عَطَناً لِمَاشِيَتِهِ».

2487 ـ **حدّثنا** سَهْلُ بْنُ أَبِي الصُّغْدِيِّ. حَدَّثَنَا مَنْصُورُ بْنُ صُقَيْرٍ. حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ، عَنْ نَافِعٍ أَبِي غَالِبٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَرِيمُ الْبِئْرِ مَدُّ رِشَائِهَا».

23 ـ بَابُ حَرِيمِ الشَّجَرِ

2488 ـ **حدّثنا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ، أَبُو الْمُغَلِّسِ. حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ. أَخْبَرَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي النَّخْلَةِ وَالنَّخْلَتَيْنِ وَالثَّلاَثَةِ لِلرَّجُلِ فِي النَّخْلِ. فَيَخْتَلِفُونَ فِي حُقُوقِ ذٰلِكَ. فَقَضَى أَنَّ لِكُلِّ نَخْلَةٍ مِنْ أُولٰئِكَ مِنَ الأَسْفَلِ، مَبْلَغُ جَرِيدِهَا حَرِيمٌ لَهَا.

2489 ـ **حدّثنا** سَهْلُ بْنُ أَبِي الصُّغْدِيِّ. حَدَّثَنَا مَنْصُورُ بْنُ صُقَيْرٍ. حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ الْعَبْدِيُّ عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَرِيمُ النَّخْلَةِ مَدُّ جَرِيدِهَا».

24 ـ بَابُ مَنْ بَاعَ عَقَاراً وَلَمْ يَجْعَلْ ثَمَنَهُ فِي مِثْلِهِ

2490 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ سَعِيدِ بْنِ حُرَيْثٍ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَاعَ دَاراً أَوْ عَقَاراً فَلَمْ يَجْعَلْ ثَمَنَهُ فِي مِثْلِهِ كَانَ قَمِناً أَنْ لاَ يُبَارَكَ فِيهِ».

حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ. حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَخِيهِ سَعِيدِ بْنِ حُرَيْثٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

2491 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَعَمْرُو بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا أَبُو مَالِكٍ النَّخَعِيُّ، عَنْ يُوسُفَ بْنِ مَيْمُونٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ حُذَيْفَةَ، عَنْ أَبِيهِ حُذَيْفَةَ بْنِ الْيَمَانِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاعَ دَاراً وَلَمْ يَجْعَلْ ثَمَنَهَا فِي مِثْلِهَا، لَمْ يُبَارَكْ لَهُ فِيهَا».

(17) THE BOOK OF PRE-EMPTION

[1] When One Sells His Share (Of Anything Jointly Owned), He Should Notify His Partner

2492- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a garden of) date-palms or (a piece of) land, (which he owns jointly with another), let not him sell (his share of) it till he offers it to his partner."

2493- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a piece of) land, which he wants to sell, let him (first) offer it to his neighbour."

[2] The (Right Of) Pre-Emption Is Gained By Virtue Of Neighbourhood

2494- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more right of the pre-emption of (the estate of) his neighbour; and (in case it is sold) he (the purchaser) should wait (before severing) it even though he (the neighbour) is absent, particularly if they are (partners in) the same road."

2495- It is narrated on the authority of Abu Rafi' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more claim over (purchasing the estate that is) next to him."

2496- It is narrated on the authority of Ash-Sharid Ibn Suwaid that he said: I said: "O Messenger of Allah! What about the land, in which none has a portion or partnership barring the (right of) neighbourhood?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more claim over what is next to him."

[3] If The Boundaries Are Fixed, There Should Be No Pre-Emption

2497- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" made valid the pre-emption in every joint undivided property; but if the boundaries of the property are demarcated, then there would be no pre-emption.

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

17 ـ كِتَابُ الشُّفْعَةِ

1 ـ بابُ مَنْ بَاعَ رُبَاعاً فَلْيُؤْذِنْ شَرِيكَهُ

2492 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ كَانَتْ لَهُ نَخْلٌ أَوْ أَرْضٌ فَلاَ يَبِيعُهَا حَتَّى يَعْرِضَهَا عَلَى شَرِيكِهِ»**.

2493 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ وَالْعَلاَءُ بْنُ سَالِمٍ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ كَانَتْ لَهُ أَرْضٌ فَأَرَادَ بَيْعَهَا، فَلْيَعْرِضْهَا عَلَى جَارِهِ»**.

2 ـ بابُ الشُّفْعَةِ بالجِوَارِ

2494 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا هُشَيْمٌ. أَنْبَأَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْجَارُ أَحَقُّ بِشُفْعَةِ جَارِهِ، يَنْتَظِرُ بِهَا وَإِنْ كَانَ غَائِباً، إِذَا كَانَ طَرِيقُهُمَا وَاحِداً»**.

2495 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْجَارُ أَحَقُّ بِسَقَبِهِ»**.

2496 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ بْنِ سُوَيْدٍ، عَنْ أَبِيهِ شَرِيدِ بْنِ سُوَيْدٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَرْضٌ لَيْسَ فِيهَا لِأَحَدٍ قِسْمٌ، وَلاَ شِرْكٌ إِلاَّ الْجِوَارُ؟ قَالَ: **«الْجَارُ أَحَقُّ بِسَقَبِهِ»**.

3 ـ بابٌ «إِذَا وَقَعَتِ الحُدُودُ فلا شُفْعَةَ»

2497 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى وَعَبْدُ الرَّحْمٰنِ بْنُ عُمَرَ، قَالاَ: حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالشُّفْعَةِ فِيمَا لَمْ يُقْسَمْ. فَإِذَا وَقَعَتِ الْحُدُودُ، فَلاَ شُفْعَةَ.

حدّثنا مُحَمَّدُ بْنُ حَمَّادٍ الطَّهْرَانِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

قَالَ أَبُو عَاصِمٍ: سَعِيدُ بْنُ الْمُسَيَّبِ مُرْسَلٌ. وَأَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ مُتَّصِلٌ.

2498- It is narrated on the authority of Abu Rafi' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The neighbour has more claim over (purchasing) what is next to him, as long as there is (nothing to act as boundaries between them)."

2499- It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" made valid the pre-emption in every joint undivided property; but if the boundaries of the property are demarcated, and the streets are fixed, then there would be no pre-emption.

[4] Asking For (The Right Of) Pre-Emption

2500- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (right of) pre-emption (could be undone like) undoing the string (of a fleeing camel if it is not sought for)."

2501- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (right of) pre-emption for one partner over another partner if he purchases (the share of the third partner) before him, nor for a young, nor for an absent one."

2498 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الشَّرِيكُ أَحَقُّ بِسَقَبِهِ مَا كَانَ»**.

2499 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: إِنَّمَا جَعَلَ رَسُولُ اللَّهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَا لَمْ يُقْسَمْ. فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِّفَتِ الطُّرُقُ، فَلاَ شُفْعَةَ.

4 ـ بابُ طَلَبِ الشُّفْعَةِ

2500 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْحَرِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الشُّفْعَةُ كَحَلِّ الْعِقَالِ»**.

2501 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَرِثِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ شُفْعَةَ لِشَرِيكٍ عَلَى شَرِيكٍ إِذَا سَبَقَهُ بِالشِّرَاءِ. وَلاَ لِصَغِيرٍ، وَلاَ لِغَائِبٍ»**.

(18) THE BOOK OF THE FALLEN THING THAT IS PICKED UP

[1] The Lost Camels, Cows And Sheep

2502- It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lost thing (of a Muslim which one takes with the intention to possess it leads to his being burnt in) the flames of the fire (of Hell)."

2503- It is narrated on the authority of Al-Mundhir Ibn Jarir that he said: I was in the company of my father in Al-Bawazij when the cows went away, and then (on their return) he saw a cow which he did not recognize (since it was of those belonging to hi herd). He asked: "What is that?" they said: "It is a cow which has caught up with the (herd of) cows." He ordered that it should be driven away and when it disappeared, he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "None but a straying person gives shelter to (and joins) a fallen thing (to his property)."

2504- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani: The Prophet "Allah's blessing and peace be upon him" was asked about a lost camel, thereupon the cheeks of the Prophet "Allah's blessing and peace be upon him" became red with anger and said: "What is your business with it, as it has its feet, its water reserve, and can reach the places of water to drink, and eat trees until its lord finds it." he was asked about a lost sheep thereupon The Prophet "Allah's blessing and peace be upon him" said: "Take it, since it is for you, for your brother (its owner), or for the wolf." He was asked about picking up a lost thing. The Prophet "Allah's blessing and peace be upon him" said: "Remember the description of its container and the string with which it is tied; and make public announcement about it for one year. If it is recognized correctly (by somebody during that period, give it to him); otherwise, mix it with your property."

[2] What About Picking Up A Fallen Thing

2505- It is narrated on the authority of Iyad Ibn Himar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who finds a fallen thing and he picks it up, let him take one or two just witnesses to that, and make no change in it, nor should he conceal it: if its lord comes (and claims it), he is more entitled to get it, otherwise, it is Allah's property, which He bestows upon such as He pleases."

18 ـ كِتَابُ اللُّقَطَةِ

1 ـ بابُ ضَالَّةِ الإبِلِ والبَقَرِ والغَنَمِ

2502 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنِ الْحَسَنِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ضَالَّةُ الْمُسْلِمِ حَرَقُ النَّارِ**».

2503 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ. حَدَّثَنَا الضَّحَّاكُ خَالُ ابْنِ الْمُنْذِرِ بْنِ جَرِيرٍ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ؛ قَالَ: كُنْتُ مَعَ أَبِي بِالْبَوَازِيجِ. فَرَاحَتِ الْبَقَرُ. فَرَأَى بَقَرَةً أَنْكَرَهَا. فَقَالَ: مَا هٰذِهِ؟ قَالُوا: بَقَرَةٌ لَحِقَتْ بِالْبَقَرِ. قَالَ: فَأَمَرَ بِهَا فَطُرِدَتْ حَتَّى تَوَارَتْ. ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يُؤْوِي الضَّالَّةَ إِلاَّ ضَالٌّ**».

2504 ـ **حدّثنا** إِسْحَاقُ بْنُ إِسْمَاعِيلَ بْنِ الْعَلاَءِ الأَيْلِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ. عَنْ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. فَلَقِيتُ رَبِيعَةَ فَسَأَلْتُهُ فَقَالَ: حَدَّثَنِي يَزِيدُ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: سُئِلَ عَنْ ضَالَّةِ الإِبِلِ فَغَضِبَ وَاحْمَرَّتْ وَجْنَتَاهُ فَقَالَ: «**مَا لَكَ وَلَهَا؟ مَعَهَا الْحِذَاءُ وَالسِّقَاءُ. تَرِدُ الْمَاءَ وَتَأْكُلُ الشَّجَرَ. حَتَّى يَلْقَاهَا رَبُّهَا**». وَسُئِلَ عَنْ ضَالَّةِ الْغَنَمِ فَقَالَ: «**خُذْهَا. فَإِنَّمَا هِيَ لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ**». وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ: «**اعْرِفْ عِفَاصَهَا وَوِكَاءَهَا وَعَرِّفْهَا سَنَةً، فَإِنِ اعْتُرِفَتْ، وَإِلاَّ فَاخْلِطْهَا بِمَالِكَ**».

2 ـ بابُ اللُّقَطَةِ

2505 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْعَلاَءِ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ حِمَارٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ وَجَدَ لُقَطَةً فَلْيُشْهِدْ ذَا عَدْلٍ أَوْ ذَوَيْ عَدْلٍ. ثُمَّ لاَ يُغَيِّرْهُ وَلاَ يَكْتُمْ. فَإِنْ جَاءَ رَبُّهَا، فَهُوَ أَحَقُّ بِهَا. وَإِلاَّ فَهُوَ مَالُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ**».

2506- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: I set out in the company of Zaid Ibn Suhan and Salman Ibn Rabie'ah, until when we were at Udhaib, I picked a whip, and they ordered me to throw it, but I rejected. When we came to Medina, I went to Ubai Ibn Ka'b and made a mention of that to him, thereupon he said: You have done right! During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", I found a purse containing one hundred Dinars. So I asked him about it, and he said: "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement of it (for another year)." I did, but none turned up to claim it. I asked him (for the third time) and he said: "Remember its container and the string with which it is tied and count the money it contains and make a public announcement of it for one year: if its owner comes, give it to him; otherwise, (utilize it) as your property."

2507- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about picking up a fallen thing, thereupon he said: "Make public announcement of it for a year: if it is (claimed and) recognized correctly (by anyone) give it to him, otherwise, remember its container and the string with which it is tied, and then utilize it; and if its owner comes, give it to him."

[3] Picking Up What Is Brought Out By A Rat

2508- It is narrated on the authority of Al-Miqdad Ibn Amr that one day, he set out to Baqi', the near the graves in order to answer the call of nature; and (at that time) anyone of them would not set out to answer the call of nature for two or three days, since their excrement was as (dry and few in quantity as) the dung of camels. He entered into a dump, and while he was sitting for excretion, he saw a rat having brought out a Dinar from a hole; and then it got in and brought out another Dinar (and it kept doing so) till it brought out seventeen Dinars. Then, it brought out the edge of a red cloth. Al-Miqdad further said: I drew the cloth and behold! It had a Dinar, and thus the total was eighteen Dinars. I came out with it, and brought it to the Messenger of Allah, and made a mention of that to him, and said: "Take whatever charity is due upon it O Messenger of Allah!" he said: "Go back with it: there is no charity due upon it: might Allah bless you in it!" then, he said: "Perhaps you have pulled it out of the hole with your hand!" I said: "No, by Him Who has honoured you with the truth!" however, the last

2506 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ؛ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ. حَتَّى إِذَا كُنَّا بِالْعُذَيْبِ، الْتَقَطْتُ سَوْطاً. فَقَالاَ لِي: أَلْقِهِ. فَأَبَيْتُ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْتُ أُبَيَّ بْنَ كَعْبٍ. فَذَكَرْتُ ذٰلِكَ لَهُ. فَقَالَ: أَصَبْتَ. الْتَقَطْتُ مِائَةَ دِينَارٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَسَأَلْتُهُ. فَقَالَ: «**عَرِّفْهَا سَنَةً**» فَعَرَّفْتُهَا. فَلَمْ أَجِدْ أَحَداً يَعْرِفُهَا. فَسَأَلْتُهُ. فَقَالَ: «**عَرِّفْهَا**» فَعَرَّفْتُهَا. فَلَمْ أَجِدْ أَحَداً يَعْرِفُهَا. فَقَالَ: «**اعْرِفْ وِعَاءَهَا وَوِكَاءَهَا وَعَدَدَهَا، ثُمَّ عَرِّفْهَا سَنَةً. فَإِنْ جَاءَ مَنْ يَعْرِفُهَا. وَإِلاَّ، فَهِيَ كَسَبِيلِ مَالِكَ**».

2507 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. ح وَحَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالاَ: حَدَّثَنَا الضَّحَّاكُ بْنُ عُثْمَانَ الْقُرَشِيُّ. حَدَّثَنِي سَالِمٌ أَبُو النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ اللُّقَطَةِ فَقَالَ: «**عَرِّفْهَا سَنَةً. فَإِنِ اعْتُرِفَتْ، فَأَدِّهَا. فَإِنْ لَمْ تُعْتَرَفْ، فَاعْرِفْ عِفَاصَهَا وَوِعَاءَهَا ثُمَّ كُلْهَا. فَإِنْ جَاءَ صَاحِبُهَا، فَأَدِّهَا إِلَيْهِ**».

3 ـ بَابُ الْتِقَاطِ مَا أَخْرَجَ الْجُرَذُ

2508 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ. حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ. حَدَّثَتْنِي عَمَّتِي قُرَيْبَةُ بِنْتُ عَبْدِ اللَّهِ؛ أَنَّ أُمَّهَا كَرِيمَةَ بِنْتَ الْمِقْدَادِ بْنِ عَمْرٍو أَخْبَرَتْهَا عَنْ ضُبَاعَةَ بِنْتِ الزُّبَيْرِ، عَنِ الْمِقْدَادِ بْنِ عَمْرٍو؛ أَنَّهُ خَرَجَ ذَاتَ يَوْمٍ إِلَى الْبَقِيعِ، وَهُوَ الْمَقْبُرَةُ، لِحَاجَتِهِ. وَكَانَ النَّاسُ لاَ يَذْهَبُ أَحَدُهُمْ فِي حَاجَتِهِ إِلاَّ فِي الْيَوْمَيْنِ وَالثَّلاَثَةِ. فَإِنَّمَا يَبْعَرُ كَمَا تَبْعَرُ الإِبِلُ. ثُمَّ دَخَلَ خَرِبَةً. فَبَيْنَمَا هُوَ جَالِسٌ لِحَاجَتِهِ، إِذْ رَأَى جُرَذاً أَخْرَجَ مِنْ جُحْرٍ دِينَاراً. ثُمَّ دَخَلَ فَأَخْرَجَ آخَرَ. حَتَّى أَخْرَجَ سَبْعَةَ عَشَرَ دِينَاراً. ثُمَّ أَخْرَجَ طَرَفَ خِرْقَةٍ حَمْرَاءَ.

قَالَ الْمِقْدَادُ: فَسَلَلْتُ الْخِرْقَةَ. فَوَجَدْتُ فِيهَا دِينَاراً. فَتَمَّتْ ثَمَانِيَةَ عَشَرَ دِينَاراً. فَخَرَجْتُ بِهَا حَتَّى أَتَيْتُ بِهَا رَسُولَ اللَّهِ ﷺ. فَأَخْبَرْتُهُ خَبَرَهَا. فَقُلْتُ: خُذْ صَدَقَتَهَا، يَا رَسُولَ اللَّهِ قَالَ: «**ارْجِعْ بِهَا. لاَ صَدَقَةَ فِيهَا. بَارَكَ اللَّهُ لَكَ فِيهَا**». ثُمَّ قَالَ: «**لَعَلَّكَ أَتْبَعْتَ يَدَكَ فِي الْجُحْرِ؟**» قُلْتُ: لاَ. وَالَّذِي أَكْرَمَكَ بِالْحَقِّ.

قَالَ: فَلَمْ يَفْنَ آخِرُهَا حَتَّى مَاتَ.

(Dinar) of it was not consumed until he (Al-Miqdad) died (on account of the blessing it had because of the invocation of the Messenger of Allah "Allah's blessing and peace be upon him").

[4] When One Finds A Buried Treasure Or Metal

2509- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of the buried treasure or metal (that is found and brought out by anyone) one-fifth (should be given to the state)."

2510- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of the buried treasure or metal (that is found and brought out by anyone) one-fifth (should be given to the state)."

2511- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Among those who were before you, there was a man who bought an estate, in which he found a jar of gold. He said (to the seller): "Indeed, I've bought from you only the estate and I have not bought the jar." The seller said: "I've sold you the estate, with what it contains." They sought the judgement of a man, who said to them: "Do you have offspring?" one of them said: "I have a young man." The other said: "I have a girl." On that he said: "Then, let the young man marry the girl, and spend on themselves from that (gold), and give in charity!"

4 ـ بابُ مَنْ أَصَابَ رِكازاً

2509 ـ **حدّثنا** مُحَمَّدُ بْنُ مَيْمُونٍ الْمَكِّيُّ، وَهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**فِي الرِّكَازِ الْخُمُسُ**».

2510 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا أَبُو أَحْمَدَ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فِي الرِّكَازِ الْخُمُسُ**».

2511 ـ **حدّثنا** أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ. حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ. سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقاراً. فَوَجَدَ فِيهَا جَرَّةً مِنْ ذَهَبٍ. فَقَالَ: اشْتَرَيْتُ مِنْكَ الأَرْضَ، وَلَمْ أَشْتَرِ مِنْكَ الذَّهَبَ. فَقَالَ الرَّجُلُ: إِنَّمَا بِعْتُكَ الأَرْضَ بِمَا فِيهَا. فَتَحَاكَمَا إِلَى رَجُلٍ. فَقَالَ: أَلَكُمَا وَلَدٌ؟ فَقَالَ أَحَدُهُمَا: لِي غُلاَمٌ. وَقَالَ الآخَرُ: لِي جَارِيَةٌ. قَالَ: فَأَنْكِحَا الْغُلاَمَ الْجَارِيَةَ. وَلْيُنْفِقَا عَلَى أَنْفُسِهِمَا مِنْهُ، وَلْيَتَصَدَّقَا**».

(19) THE BOOK OF EMANCIPATION

[1] What About The Mudabbar

(A slave promised by his master to get free after his (master's) death)

2512- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" sold a Mudabbar (on behalf of his master who was still living and in need of money).

2513- It is narrated on the authority of Jabir Ibn Abdullah that he said: A man from amongst us gave promise to his slave that he should become free after his death; and he had no property other than that (slave), whom the Messenger of Allah "Allah's blessing and peace be upon him" sold (on behalf of him on account of being in need of money), and Ibn An-Nahham, a man belonging to Banu Adi bought him.

2514- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Mudabbar (i.e. the slave who has a promise from his master to become free after his (the latter's) death) should be regarded as a part of one-third (the heritage, with which one is free to bequeath however and to whomever he likes)." Ibn Majah said: I heard Uthman Ibn Abu Shaibah having said that this narration is false. Abu Abdullah said: It has no authentic reference.

[2] The (Slave-Girl Who Becomes A) Child's Mother

2515- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man has his slave-girl give birth to a child from him, she should be emancipated on account of his (birth)."

2516- It is narrated on the authority of Ibn Abbas that he said: A mention was made of the mother of Ibrahim in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "(The birth of) her child led to her emancipation."

2517- It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to sell our slave-women and the mothers of our children from amongst them, while the Messenger of Allah "Allah's blessing and peace be upon him" was still living among us, seeing no harm in that.

Comment: (It is well-established that this was practiced during the early days of Islam. But towards the end of the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", he forbade that, and this was concurred by Umar when he became caliph. As to Abu Bakr, the time

19 ـ كِتَابُ العِتْقِ

1 ـ بابُ المُدَبَّرِ

2512 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَاعَ الْمُدَبَّرَ.

2513 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: دَبَّرَ رَجُلٌ مِنَّا غُلاَماً. وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَبَاعَهُ النَّبِيُّ ﷺ. فَاشْتَرَاهُ ابْنُ النَّحَّامِ، رَجُلٌ مِنْ بَنِي عَدِيٍّ.

2514 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ ظِبْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْمُدَبَّرُ مِنَ الثُّلُثِ**».

قَالَ ابْنُ مَاجَةَ: سَمِعْتُ عُثْمَانَ، يَعْنِي ابْنَ أَبِي شَيْبَةَ، يَقُولُ: هٰذَا خَطَأٌ. يَعْنِي حَدِيثَ: «**الْمُدَبَّرُ مِنَ الثُّلُثِ**».

قَالَ أَبُو عَبْدِ اللَّهِ: لَيْسَ لَهُ أَصْلٌ.

2 ـ بابُ أُمَّهَاتِ الأَوْلادِ

2515 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شَرِيكٌ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا رَجُلٍ وَلَدَتْ أَمَتُهُ مِنْهُ، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ مِنْهُ**».

2516 ـ **حدّثنا** أَحْمَدُ بْنُ يُوسُفَ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا أَبُو بَكْرٍ، يَعْنِي النَّهْشَلِيَّ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: ذُكِرَتْ أُمُّ إِبْرَاهِيمَ عِنْدَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**أَعْتَقَهَا وَلَدُهَا**».

2517 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا نَبِيعُ سَرَارِيَنَا وَأُمَّهَاتِ أَوْلاَدِنَا، وَالنَّبِيُّ ﷺ فِينَا حَيٌّ. لاَ نَرَى بِذٰلِكَ بَأْساً.

of his caliphate was very short, and he was mainly concerned with getting the Muslim nation on the track after the emergence of the apostates and renegades from Islam, who withheld the obligatory charity, and the appearance of such as falsely alleged Prophethood; and it seemed that he made no sense during that short time to what the people did in that respect.)

[3] What About The Mukatab

(The slave who was given the deed of writing for his emancipation in return for a certain sum to be paid to his master)

2518- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah assures his aid to three persons: the fighter in the Cause of Allah; the slave who has a deed from his master to be emancipated in return for a certain sum, who seeks to afford (for his manumission); and such as marries, with the intention to abstain from doing what is forbidden."

2519- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave has a deed from his master to be emancipated in return for paying one hundred ounces (i.e. forty Dirhams), which he pays with only ten ounces remaining, he is still a slave (until he fulfills the whole sum agreed upon)."

2520- It is narrated on the authority of Umm Salamah that she related from the Messenger of Allah "Allah's blessing and peace be upon him" his saying: "Whoever of you (O women) has a slave, who is given a deed from her to be emancipated in return for paying a certain sum agreed upon between them, and he (at the same time) has got that which he could pay, let her then screen herself from him (for he is then a would-be free person)."

2521- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that Barirah came to her after her masters had given her a deed that she should be emancipated in return for paying nine ounces (of gold). A'ishah said: "If your masters agree, I will pay them the sum at once (and free you) provided that your allegiance will be to me." Barirah went to her masters and made a mention of that to them, but they refused that offer and insisted on the condition that her allegiance should be to them. Then, A'ishah told the Messenger of Allah "Allah's blessing and peace be upon him" about that. On that he said: "Buy (and manumit her)." The Messenger of Allah "Allah's blessing and peace be upon him" then got up amongst the people,

3 ـ بابُ المُكَاتَبِ

2518 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنِ ابْنِ عَجْلاَنَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«ثَلاَثَةٌ كُلُّهُمْ، حَقٌّ عَلَى اللَّهِ عَوْنُهُ: الْغَازِي فِي سَبِيلِ اللَّهِ. وَالْمُكَاتَبُ الَّذِي يُرِيدُ الأَدَاءَ. وَالنَّاكِحُ الَّذِي يُرِيدُ التَّعَفُّفَ»**.

2519 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَيُّمَا عَبْدٍ كُوتِبَ عَلَى مِائَةِ أُوقِيَّةٍ، فَأَدَّاهَا إِلاَّ عَشْرَ أُوقِيَّاتٍ، فَهُوَ رَقِيقٌ»**.

2520 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ نَبْهَانَ، مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّهَا أَخْبَرَتْ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«إِذَا كَانَ لإِحْدَاكُنَّ مُكَاتَبٌ، وَكَانَ عِنْدَهُ مَا يُؤَدِّي، فَلْتَحْتَجِبْ مِنْهُ»**.

2521 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ ﷺ أَنَّ بَرِيرَةَ أَتَتْهَا وَهِيَ مُكَاتَبَةٌ، قَدْ كَاتَبَهَا أَهْلُهَا عَلَى تِسْعِ أَوَاقٍ. فَقَالَتْ لَهَا: إِنْ شَاءَ أَهْلُكِ عَدَدْتُ لَهُمْ عَدَّةً وَاحِدَةً، وَكَانَ الْوَلاَءُ لِي. قَالَ: فَأَتَتْ أَهْلَهَا. فَذَكَرَتْ ذٰلِكَ لَهُمْ. فَأَبَوْا إِلاَّ أَنْ تَشْتَرِطَ الْوَلاَءَ لَهُمْ. فَذَكَرَتْ عَائِشَةُ ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ: **«افْعَلِي»** قَالَ: فَقَامَ النَّبِيُّ ﷺ فَخَطَبَ النَّاسَ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: **«مَا بَالُ رِجَالٍ يَشْتَرِطُونَ شُرُوطاً لَيْسَتْ فِي كِتَابِ اللَّهِ؟ كُلُّ شَرْطٍ لَيْسَ فِي كِتَابِ اللَّهِ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرْطٍ. كِتَابُ اللَّهِ أَحَقُّ. وَشَرْطُ اللَّهِ أَوْثَقُ. وَالْوَلاَءُ لِمَنْ أَعْتَقَ»**.

Glorified and Praised Allah, and said: "To go further: What about some people who impose conditions which are not present in Allah's Book (Laws)? So, any condition, which is not present in Allah's Book (Laws), is invalid even if there were one hundred conditions. Allah's ordinance is the truth, Allah's condition is stronger and constantly firmer, and the allegiance (of the freed slave) is to the manumitter.""

[4] What About The Emancipation

2522- It is narrated on the authority of Shurahbil Ibn As-Simt that he said: I said: O Ka'b Ibn Murrah! Relate to us a narration from the Messenger of Allah "Allah's blessing and peace be upon him", and be careful!" on that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who emancipates a Muslim slave, that will lead to his being released from the fire (of Hell on the Day of Judgement) in such a way that every (part of) bone of him (the freed slave) is (to release) a (part of) bone of him (the manumitter); and he, who emancipates two Muslim slave-women, that will lead to his being released from the fire (of Hell) in such a way that every (part of) their bone is (to release) a (part of) bone of him (the manumitter)."

2523- It is narrated on the authority of Abu Dharr that he said: I asked: "O Messenger of Allah! Which slave is best (to emancipate for the Sake of Allah)?" he said: "The most expensive and the priciest in the sight of his masters."

[5] Whoever Has In His Possession One With Whom He (Or She) Has A Blood Relation, According To Which They Could Not Marry One Another, Such (A Slave) Should Be Considered As Free

2524- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his possession one with whom he (or she) has a blood relation, according to which they could not get married to one another (as a woman's father, brother, paternal or maternal uncle, or a man's mother, sister, his paternal or maternal aunt, etc), such (a slave) should be considered as free."

2525- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has in his possession one with whom he (or she) has a blood relation, according to which they could not get married to one another (as a woman's father, brother, paternal or maternal uncle, or a man's mother,

4 ـ بابُ العِتْقِ

2522 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ؛ قَالَ: قُلْتُ لِكَعْبٍ: يَا كَعْبَ بْنَ مُرَّةَ حَدِّثْنَا عَنْ رَسُولِ اللَّهِ ﷺ وَاحْذَرْ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ أَعْتَقَ امْرَأً مُسْلِماً كَانَ فِكَاكَهُ مِنَ النَّارِ. يُجْزِىءُ كُلُّ عَظْمٍ مِنْهُ بِكُلِّ عَظْمٍ مِنْهُ. وَمَنْ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ، كَانَتَا فِكَاكَهُ مِنَ النَّارِ. يُجْزِىءُ بِكُلِّ عَظْمَيْنِ مِنْهُمَا عَظْمٌ مِنْهُ**».

2523 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «**أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَغْلاَهَا ثَمَناً**».

5 ـ بابٌ «مَنْ مَلَكَ ذا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ»

2524 ـ **حدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ وَعَاصِمٍ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ، فَهُوَ حُرٌّ**».

2525 ـ **حدّثنا** رَاشِدُ بْنُ سَعِيدٍ الرَّمْلِيُّ وَعُبَيْدُ اللَّهِ بْنُ الْجَهْمِ الأَنْمَاطِيُّ قَالاَ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ مَلَكَ ذَا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ**».

sister, his paternal or maternal aunt, etc), such (a slave) should be considered as free."

[6] When One Emancipates A Slave On The Condition That He Should Serve Him

2526- It is narrated on the authority of Safinah: Abu Abd Ar-Rahman that he said: Umm Salamah manumitted me, and stipulated the condition that I should serve the Messenger of Allah "Allah's blessing and peace be upon him" as long as he lived.

[7] When One Emancipates His Share Of A Jointly Own Slave

2527- It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money; otherwise the slave is to be helped to work without being overburdened till he pays the rest of his price."

2528- It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave, should let its price be estimated by a just man and give his partners their portions of the price in case he has sufficient money to afford for the whole price, and thus get the slave manumitted; otherwise he would manumit the slave partially (according to his own share)."

[8] When One Emancipates A Slave Who Has Got Property

2529- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who manumits a slave who has property, such property should be for him (the slave), unless the master stipulates the condition that the property should go to him" (or unless the master excludes that, according to Ibn Lahi'ah).

2530- It is narrated on the authority of Ishaq Ibn Ibrahim from his grandfather Umair, the freed slave of Abdullah Ibn Mas'ud that Abdullah Ibn Mas'ud said to him: "O Umair! I've manumitted you with a blessed manumission. Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If a man emancipates a slave, and does not refer to his (the slave's) property, such property should be for him." Tell me then: what is your pr property?"

(...) It is narrated on the authority of Ishaq Ibn Ibrahim that he said: Abdullah Ibn Mas'ud said to his grandfather...and he mentioned the same.

6 ـ بابُ مَنْ أَعْتَقَ عَبْداً واشْتَرَطَ خِدْمَتَهُ

2526 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ، أَبِي عَبْدِ الرَّحْمٰنِ؛ قَالَ: أَعْتَقَتْنِي أُمُّ سَلَمَةَ وَاشْتَرَطَتْ عَلَيَّ أَنْ أَخْدُمَ النَّبِيَّ ﷺ، مَا عَاشَ.

7 ـ بابُ مَنْ أَعْتَقَ شِرْكاً له في عَبْدٍ

2527 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَمُحَمَّدُ بْنُ بِشْرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَعْتَقَ نَصِيباً لَهُ فِي مَمْلُوكٍ، أَوْ شِقْصاً، فَعَلَيْهِ خَلاَصُهُ مِنْ مَالِهِ، إِنْ كَانَ لَهُ مَالٌ. فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، اسْتُسْعِيَ الْعَبْدُ فِي قِيمَتِهِ، غَيْرَ مَشْقُوقٍ عَلَيْهِ»**.

2528 ـ **حدّثنا** يَحْيَى بْنُ حَكِيمٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَعْتَقَ شِرْكاً لَهُ فِي عَبْدٍ، أُقِيمَ عَلَيْهِ بِقِيمَةِ عَدْلٍ. فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ إِنْ كَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ، وَعَتَقَ عَلَيْهِ الْعَبْدُ. وَإِلاَّ، فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ»**.

8 ـ بابُ مَنْ أَعْتَقَ عَبْداً ولَهُ مَالٌ

2529 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ الأَشَجِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَعْتَقَ عَبْداً وَلَهُ مَالٌ، فَمَالُ الْعَبْدِ لَهُ. إِلاَّ أَنْ يَشْتَرِطَ السَّيِّدُ مَالَهُ، فَيَكُونَ لَهُ»**.

وَقَالَ ابْنُ لَهِيعَةَ: **«إِلاَّ أَنْ يَسْتَثْنِيَهُ السَّيِّدُ»**.

2530 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ. حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ، عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ، عَنْ جَدِّهِ عُمَيْرٍ، وَهُوَ مَوْلَى ابْنِ مَسْعُودٍ؛ أَنَّ عَبْدَ اللَّهِ قَالَ لَهُ: يَا عُمَيْرُ إِنِّي أَعْتَقْتُكَ عِتْقاً هَنِيئاً. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«أَيُّمَا رَجُلٍ أَعْتَقَ غُلاَماً، وَلَمْ يُسَمِّ مَالَهُ، فَالْمَالُ لَهُ»**. فَأَخْبِرْنِي مَا مَالُكَ؟

حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا الْمُطَّلِبُ بْنُ زِيَادٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ لِجَدِّي. فَذَكَرَ نَحْوَهُ.

[9] Emancipating A Child Born Out Of Illegal Sexual Relation

2531- It is narrated on the authority of Maimunah Bint Sa'd, the freed slave-girl of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (commandment pertaining to) emancipation of a child born out of illegal sexual relation, thereupon he said: "Two sandals, in which I fight in the Cause of Allah are much better than emancipating a child that is born out of illegal sexual relation."

[10] If One Intends To Manumit A Man And His Wife, Let Him Start With Manumitting The Man

2532- It is narrated on the authority of A'ishah that she had a couple of a slave and a slave-girl in her possession. She said: "O Messenger of Allah! I like to emancipate them." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you intend to emancipate them, start then with (emancipating) the man."

9 ـ بابُ عِتْقِ وَلَدِ الزِّنَا

2531 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ. حَدَّثَنَا إِسْرَائِيلُ عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ أَبِي يَزِيدَ الضِّنِّيِّ، عَنْ مَيْمُونَةَ بِنْتِ سَعْدٍ، مَوْلاَةِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ وَلَدِ الزِّنَا. فَقَالَ: «**نَعْلاَنِ أُجَاهِدُ فِيهِمَا، خَيْرٌ مِنْ أَنْ أُعْتِقَ وَلَدَ الزِّنَا**».

10 ـ بابٌ مَنْ أَرَادَ عِتْقَ رَجُلٍ وامْرَأَتِهِ فَلْيَبْدَأْ بالرَّجُلِ

2532 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَ لَهَا غُلاَمٌ وَجَارِيَةٌ، زَوْجٌ. فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أُعْتِقَهُمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنْ أَعْتَقْتِهِمَا، فَابْدَئِي بِالرَّجُلِ قَبْلَ الْمَرْأَةِ**».

(20) THE BOOK OF LEGAL PUNISHMENTS

[1] The Blood Of A Muslim Is Unlawful (To Be Shed) Except In Three (Cases)

2533- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that Uthman Ibn Affan looked over to those (who were besieging him), and heard them discussing the matter of killing (him), thereupon he said: "Verily, they conspire to kill me; and how should they kill me since I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The blood of a Muslim person is unlawful (to be shed) except in one of three (cases): a man who commits adultery while he is married, and thus he should be stoned to death; one who kills a man with no just cause; or a man who renegades after his embracing Islam"? by Allah! I've never committed adultery whether during the period of ignorance or Islam, nor have I killed a Muslim person, nor have I renegaded since I embraced Islam."

2534- It is narrated on the authority of Abdullah, i.e. Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood of a Muslim person who bears testimony to the fact that there is no god (to be worshipped) but Allah and that I'm Allah's Messenger is unlawful (to be shed) except for one of three: one (should be killed in retaliation for his murdering) another (with no just cause); the married adultery (or adulteress); or such as renegades from his religion (of Islam), and leaves the group (of Muslims)."

[2] What About Such As Renegades From His Religion

2535- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who changes his religion (of the truth, i.e. Islam for another), you should kill him."

2536- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts a deed from such as ascribes partners to Allah (in worship) after his embracing Islam until he leaves the pagans (and joins) the Muslims."

[3] Establishing The Legal Punishments

2537- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The establishment of only one of the legal punishments stipulated by Allah is

20 ـ كِتَابُ الحُدُودِ

1 ـ بابٌ «لا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إلاَّ في ثَلاثٍ»

2533 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ؛ أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَشْرَفَ عَلَيْهِمْ. فَسَمِعَهُمْ وَهُمْ يَذْكُرُونَ الْقَتْلَ فَقَالَ: إِنَّهُمْ لَيَتَوَاعَدُونِي بِالْقَتْلِ؟ فَلِمَ يَقْتُلُونِي؟ وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إلاَّ فِي إِحْدَى ثَلاَثٍ: رَجُلٌ زَنَىٰ وَهُوَ مُحْصَنٌ فَرُجِمَ. أَوْ رَجُلٌ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ. أَوْ رَجُلٌ ارْتَدَّ بَعْدَ إِسْلاَمِهِ»** فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلاَ فِي إِسْلاَمٍ، وَلاَ قَتَلْتُ نَفْساً مُسْلِمَةً، وَلاَ ارْتَدَدْتُ مُنْذُ أَسْلَمْتُ.

2534 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، وَهُوَ ابْنُ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، إِلاَّ أَحَدُ ثَلاَثَةِ نَفَرٍ: النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ»**.

2 ـ بابُ المُرْتَدِّ عَنْ دِينِهِ

2535 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ»**.

2536 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَقْبَلُ اللَّهُ مِنْ مُشْرِكٍ، أَشْرَكَ بَعْدَمَا أَسْلَمَ، عَمَلاً حَتَّى يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ»**.

3 ـ بابُ إِقَامَةِ الحُدُودِ

2537 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا سَعِيدُ بْنُ سِنَانٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ كَثِيرِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِقَامَةُ حَدٍّ مِنْ حُدُودِ اللَّهِ، خَيْرٌ مِنْ مَطَرِ أَرْبَعِينَ لَيْلَةً، فِي بِلاَدِ اللَّهِ عَزَّ وَجَلَّ»**.

much better than the (falling of) rain for forty nights in the countries (and towns) of Allah Almighty."

2538- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To have a legal punishment established in the earth is much better for the inhabitants of the earth than to have rainfall for forty mornings."

2539- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who rejects (even) a single Holy Verse in Allah's Book (i.e. the Qur'an), then, it has become lawful to chop off his head (for by doing so, he ahs renegaded from Islam); and he, who bears testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, and that Muhammad is His servant and Messenger, there is no way for anyone to punish him, unless he does (what leads to) a legal punishment, which then should be implemented on him."

2540- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Establish Allah's legal punishments upon (the sinful who deserves them from amongst) the near as well as the far (of kin), and let not the blame of any blamer divert you (from establishing them) in (the religion of) Allah."

[4] Such As Upon Whom The Legal Punishment Is Not Executed

2541- It is narrated on the authority of Atiyyah Al-Qurzhi that he said: On the day of (killing the Jews of) Quraizhah, we (the Jews) were displayed to the Messenger of Allah "Allah's blessing and peace be upon him" (to decided which of us should be killed): (when the hair of the pubic area of) anyone (of us was seen to) have grown (a portent of attaining the age of puberty) he was killed, and (when it was seen to) have not grown, he was left alive; and I was of those (whose hair of the pubic area) had not grown, and thus, I was left alive.

2542- The same is narrated on the authority of Atiyyah Al-Qurdhi, in which he added: And here I'm living among you.

2543- It is narrated on the authority of Ibn Umar that he said: I was shown to the Messenger of Allah "Allah's blessing and peace be upon him" on the day of (the holy battle of) Uhud, and I was still fourteen years old, and he did not accept me (as a fighter); and I was shown to him on the day of (the holy battle of) the Trench, and I was fifteen years old, and he

2538 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. أَنْبَأَنَا عِيسَى بْنُ يَزِيدَ (أَظُنُّهُ عَنْ جَرِيرِ بْنِ يَزِيدَ) عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«حَدٌّ يُعْمَلُ بِهِ فِي الأَرْضِ، خَيْرٌ لِأَهْلِ الأَرْضِ مِنْ أَنْ يُمْطَرُوا أَرْبَعِينَ صَبَاحاً»**.

2539 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ. حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ جَحَدَ آيَةً مِنَ الْقُرْآنِ، فَقَدْ حَلَّ ضَرْبُ عُنُقِهِ. وَمَنْ قَالَ: لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، فَلاَ سَبِيلَ لِأَحَدٍ عَلَيْهِ، إِلاَّ أَنْ يُصِيبَ حَدًّا، فَيُقَامَ عَلَيْهِ»**.

2540 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَالِمٍ الْمَفْلُوجُ. حَدَّثَنَا عُبَيْدَةُ بْنُ الأَسْوَدِ، عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَقِيمُوا حُدُودَ اللَّهِ فِي الْقَرِيبِ وَالْبَعِيدِ. وَلاَ تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةُ لاَئِمٍ»**.

4 ـ بابُ مَنْ لا يَجِبُ عَلَيْهِ الحَدُّ

2541 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ؛ قَالَ: سَمِعْتُ عَطِيَّةَ الْقُرَظِيَّ يَقُولُ: عُرِضْنَا عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ. فَكَانَ مَنْ أَنْبَتَ قُتِلَ. وَمَنْ لَمْ يُنْبِتْ خُلِّيَ سَبِيلُهُ. فَكُنْتُ فِيمَنْ لَمْ يُنْبِتْ، فَخُلِّيَ سَبِيلِي.

2542 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ؛ قَالَ: سَمِعْتُ عَطِيَّةَ الْقُرَظِيَّ يَقُولُ: فَهَا أَنَا ذَا بَيْنَ أَظْهُرِكُمْ.

2543 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ قَالُوا: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: عُرِضْتُ عَلَى رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ، وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً، فَلَمْ يُجِزْنِي. وَعُرِضْتُ عَلَيْهِ يَوْمَ الْخَنْدَقِ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَأَجَازَنِي.

قَالَ نَافِعٌ: فَحَدَّثْتُ بِهِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي خِلاَفَتِهِ فَقَالَ: هٰذَا فَصْلُ مَا بَيْنَ الصَّغِيرِ وَالْكَبِيرِ.

accepted me. Nafi' said: I related that narration to Umar Ibn Abd Al-Aziz, who said: Then, this is the decisive limit between the child and the adult.

[5] Concealing (The Sins Of) A Faithful Believer, And Averting The Legal Punishment With Suspicions

2544- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who conceals (the sins or privates of) a Muslim, Allah conceals (his sins) in the world and the hereafter."

2545- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Avert the legal punishment (before being confirmed) as much as you find it possible to do."

2546- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who conceals the privates of his Muslim brother, Allah conceals his privates on the Day of Judgement; and he, who discloses the privates of his Muslim brother, Allah discloses his privates until He puts him to shame because of it in his house."

[6] The Intercession For The Legal Punishments

2547- It is narrated on the authority of A'ishah: The people of Quraish worried about the lady from Banu Makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" One said: "No one could dare to do so except Usamah Ibn Zaid, the beloved one to The Messenger of Allah "Allah's blessing and peace be upon him"." When Usamah spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatimah, the daughter of Muhammad stole, I would cut off her hand." (Even though, according to the statement of Al-Laith Ibn Sa'd, Allah Almighty forbade her from committing theft; but every true Muslim should say the same (as the Messenger of Allah "Allah's blessing and peace be upon him" had said)).

2548- It is narrated on the authority of A'ishah, daughter of Mas'ud Ibn Al-Aswad from her father: When this woman (Fatimah Bint Al-Aswad)

5 ـ بابُ السَّتْرِ على المُؤْمِنِ ودَفْعِ الحُدُودِ بالشُّبُهَاتِ

2544 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ»**.

2545 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ. حَدَّثَنَا وَكِيعٌ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«ادْفَعُوا الْحُدُودَ مَا وَجَدْتُمْ لَهُ مَدْفَعاً»**.

2546 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. أَنْبَأَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْجُمَحِيُّ. حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ سَتَرَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ، سَتَرَ اللَّهُ عَوْرَتَهُ يَوْمَ الْقِيَامَةِ. وَمَنْ كَشَفَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ، كَشَفَ اللَّهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ بِهَا فِي بَيْتِهِ»**.

6 ـ بابُ الشَّفَاعَةِ فِي الحُدُودِ

2547 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ قُرَيْشاً أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ قَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلاَّ أُسَامَةُ بْنُ زَيْدٍ، حِبُّ رَسُولِ اللَّهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟»**. ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: **«يَا أَيُّهَا النَّاسُ إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا، إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ، تَرَكُوهُ. وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ. وَأَيْمُ اللَّهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ، لَقَطَعْتُ يَدَهَا»**.

قَالَ مُحَمَّدُ بْنُ رُمْحٍ: سَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: قَدْ أَعَاذَهَا اللَّهُ عَزَّ وَجَلَّ أَنْ تَسْرِقَ. وَكُلُّ مُسْلِمٍ يَنْبَغِي لَهُ أَنْ يَقُولَ هٰذَا.

2548 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ رُكَانَةَ، عَنْ أُمِّهِ عَائِشَةَ بِنْتِ مَسْعُودِ بْنِ

stole the (piece of) amaranth from the house of the Messenger of Allah "Allah's blessing and peace be upon him", we regarded the matter (of executing the legal punishment on her) as grievous, and she was a woman from the Quraish. We came to the Messenger of Allah "Allah's blessing and peace be upon him" to talk to him (to relieve her of that), offering to ransom her with forty ounces (of gold). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Her being purified (by the legal punishment) is much better for her." When we heard how lenient the Messenger of Allah "Allah's blessing and peace be upon him" was in his speech, we went to Usamah and asked him to speak with the Messenger of Allah "Allah's blessing and peace be upon him" concerning the matter. When the Messenger of Allah "Allah's blessing and peace be upon him" saw that, he got up and addressed the people saying: "Why do you speak with me so much pressingly concerning one of the legal punishments stipulated by Allah Almighty, which should be implemented on one of Allah's slave-girls? By Him with Whose Hand is the soul of Muhammad! If Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" had committed the same, surely, Muhammad would have cut off her hand."

[7] The Legal Punishment Of Adultery

2549- It is narrated on the authority of Abu Hurairah, Zaid Ibn Khalid and Shibl that they said: We were with Allah's Apostle "Allah's blessing and peace be upon him" when a man came to him and said: "O Allah's apostle! I beseech you by Allah to judge between us (him and his opponent) according to Allah's Laws." His opponent, who was more learned than him, said: "Yes, judge between us according to Allah's Laws, and allow me to speak." Allah's Apostle "Allah's blessing and peace be upon him" said: "Speak." He said: "My son was working as a labourer for this (man) and he committed adultery with his wife. (In lieu of stoning my son to death) I ransomed my son by paying one hundred sheep and a slave-girl. Then I asked the religious scholars about it, and they informed me that my son must be whipped one hundred lashes, and be exiled for one year, and the wife of this (man) must be stoned to death." Allah's Apostle "Allah's blessing and peace be upon him" said: "By Him, in Whose Hands my soul is, I will judge between you according to Allah's Laws. The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Hisham said: Unais went to that woman next morning and she confessed. Then he stoned her to death.

الأَسْوَدِ، عَنْ أَبِيهَا؛ قَالَ: لَمَّا سَرَقَتِ الْمَرْأَةُ تِلْكَ الْقَطِيفَةَ مِنْ بَيْتِ رَسُولِ اللَّهِ ﷺ، أَعْظَمْنَا ذٰلِكَ. وَكَانَتِ امْرَأَةً مِنْ قُرَيْشٍ. فَجِئْنَا إِلَى النَّبِيِّ ﷺ نُكَلِّمُهُ. وَقُلْنَا: نَحْنُ نَفْدِيهَا بِأَرْبَعِينَ أُوقِيَّةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«تُطَهَّرَ خَيْرٌ لَهَا»** فَلَمَّا سَمِعْنَا لِينَ قَوْلِ رَسُولِ اللَّهِ ﷺ، أَتَيْنَا أُسَامَةَ فَقُلْنَا: كَلِّمْ رَسُولَ اللَّهِ ﷺ. فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ ذٰلِكَ، قَامَ خَطِيباً فَقَالَ: **«مَا إِكْثَارُكُمْ عَلَيَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ عَزَّ وَجَلَّ وَقَعَ عَلَى أَمَةٍ مِنْ إِمَاءِ اللَّهِ؟ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ كَانَتْ فَاطِمَةُ ابْنَةُ رَسُولِ اللَّهِ نَزَلَتْ بِالَّذِي نَزَلَتْ بِهِ، لَقَطَعَ مُحَمَّدٌ يَدَهَا»**.

7 ـ بَابُ حَدِّ الزِّنَا

2549 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ قَالُوا: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَأَتَاهُ رَجُلٌ فَقَالَ: أَنْشُدُكَ اللَّهَ لَمَّا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَالَ خَصْمُهُ، وَكَانَ أَفْقَهَ مِنْهُ: اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. وَائْذَنْ لِي حَتَّى أَقُولَ. قَالَ: **«قُلْ»** قَالَ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَى هٰذَا. وَإِنَّهُ زَنَى بِامْرَأَتِهِ. فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ. فَسَأَلْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ. فَأُخْبِرْتُ أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيبَ عَامٍ. وَأَنَّ، عَلَى امْرَأَةِ هٰذَا، الرَّجْمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«وَالَّذِي نَفْسِي بِيَدِهِ لأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ. الْمِائَةُ الشَّاةُ وَالْخَادِمُ رَدٌّ عَلَيْكَ. وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ. وَاغْدُ يَا أُنَيْسُ عَلَى امْرَأَةِ هٰذَا. فَإِنِ اعْتَرَفَتْ، فَارْجُمْهَا»**.

قَالَ هِشَامٌ: فَغَدَا عَلَيْهَا، فَاعْتَرَفَتْ، فَرَجَمَهَا.

2550- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take (and learn) from me: no doubt, Allah has made a way out for those (women who commit adultery): (If a (male) unmarried (commits adultery) with a (female) unmarried, each should have one hundred lashes and one-year exile; and if a (male) married (commits adultery) with a (female) married, each should have one hundred lashes, and then be stoned to death."

[8] When One Has Sexual Relation With The Slave-Girl Of His Wife

2551- It is narrated on the authority of Habib Ibn Salim that he said: A man who committed sexual intercourse with the slave-girl of his wife was brought to An-Nu'man Ibn Bashir who said: "I do not pass but a judgement similar to that of the Messenger of Allah "Allah's blessing and peace be upon him": if his wife has given him permission, I then will lash him one hundred lashes; and if she has not given him permission, I will stone him to death."

2552- It is narrated on the authority of Salamah Ibn Al-Muhabbiq that a man who had sexual relation with his wife's slave-girl was brought to the Messenger of Allah, who gave him no legal punishment (for that).

[9] What About Stoning To Death

2553- It is narrated on the authority of Ibn Abbas that he said: Umar Ibn Al-Khattab said: I fear that after a long time come upon the people one might say: "I do not find (the judgement of) stoning to death (the married adulterer or adulteress) in Allah's Book!" in this way, he will go astray by leaving one of the obligations set by Allah Almighty. Indeed, stoning to death is a true (legal punishment which should be implemented) if (the adulterer) man is married, an evidence is established, there is pregnancy, or confession (from the part of each of both). I read it (the Holy Verse which was abrogated, even though its commandment remains): "As to the old man or woman (who are married), stone them to death if they commit fornication." Of a surety, the Messenger of Allah "Allah's blessing and peace be upon him" (passed the judgements pertaining to) stoning to death and we did after him.

2554- It is narrated on the authority of Abu Hurairah that he said: Ma'iz Ibn Malik came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've committed adultery." He turned away from him; and he said once again: "I've committed adultery." He turned away from him; and he said (for the third time): "I've committed adultery." He turned

2550 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خُذُوا عَنِّي. قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلاً. الْبِكْرُ بِالْبِكْرِ جَلْدُ مِائَةٍ وَتَغْرِيبُ سَنَةٍ. وَالثَّيِّبُ بِالثَّيِّبِ جَلْدُ مِائَةٍ وَالرَّجْمُ**».

8 ـ بابُ مَنْ وَقَعَ على جَارِيَةِ امْرَأَتِهِ

2551 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحَرِثِ. أَنْبَأَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، قَالَ: أُتِيَ النُّعْمَانُ بْنُ بَشِيرٍ بِرَجُلٍ غَشَى جَارِيَةَ امْرَأَتِهِ. فَقَالَ: لاَ أَقْضِي فِيهَا إِلاَّ بِقَضَاءِ رَسُولِ اللَّهِ ﷺ. قَالَ: إِنْ كَانَتْ أَحَلَّتْهَا لَهُ، جَلَدْتُهُ مِائَةً. وَإِنْ لَمْ تَكُنْ أَذِنَتْ لَهُ، رَجَمْتُهُ.

2552 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ السَّلاَمِ بْنُ حَرْبٍ، عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ رُفِعَ إِلَيْهِ رَجُلٌ وَطِىءَ جَارِيَةَ امْرَأَتِهِ، فَلَمْ يَحُدَّهُ.

9 ـ بابُ الرَّجْمِ

2553 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: لَقَدْ خَشِيتُ أَنْ يَطُولَ بِالنَّاسِ زَمَانٌ، حَتَّى يَقُولَ قَائِلٌ: مَا أَجِدُ الرَّجْمَ فِي كِتَابِ اللَّهِ، فَيَضِلُّوا بِتَرْكِ فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ. أَلاَ وَإِنَّ الرَّجْمَ حَقٌّ إِذَا أُحْصِنَ الرَّجُلُ وَقَامَتِ الْبَيِّنَةُ، أَوْ كَانَ حَمْلٌ أَوِ اعْتِرَافٌ. وَقَدْ قَرَأْتُهَا (الشَّيْخُ وَالشَّيْخَةُ إِذَا زَنَيَا فَارْجُمُوهُمَا الْبَتَّةَ) رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بَعْدَهُ.

2554 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ مَاعِزُ بْنُ مَالِكٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: إِنِّي قَدْ زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: إِنِّي زَنَيْتُ. فَأَعْرَضَ عَنْهُ. ثُمَّ قَالَ: قَدْ زَنَيْتُ.

away from him; but he said (for the fourth time): "I've committed adultery." He turned away from him. When he decided that (he had committed adultery) four times, he ordered that he should be stoned to death. When the stones harmed him, he ran in flight thereupon a man met him, and he had a jawbone of a camel in his hand, with which he struck him to death. A mention of his flight when the stones harmed him was made to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Why did you not leave him?"

2555- It is narrated on the authority of Imran Ibn Al-Husain that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and confessed that she had committed adultery, thereupon he ordered that (she should be stoned to death): her garments were then tied up on her (lest her privates would be disclosed during the operation of stoning), and she was stoned to death; and he led the funeral prayer for her.

[10] Stoning Both Jewish Adulterer And Adulteress To Death

2556- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that both Jewish adulterer and adulteress should be stoned to death; and I was among those who took part in the operation of stoning, and I saw him (the man) screening her from the stones (on account of his great love and kindness he had for her).

2557- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that both Jewish adulterer and adulteress be stoned to death.

2558- It is narrated on the authority of Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a Jew whose face was charcoaled, and he was being whipped. The Messenger of Allah "Allah's blessing and peace be upon him" called those (Jews who were punishing him) and asked: "Is it thus that you find the legal punishment of adulterer in your Book (of Torah)?" they answered in the affirmative. he called one of their learnt men and asked him: "I beseech you by Allah Who sent down the Torah upon (The Prophet) Moses to tell me: Is it thus that you find the legal punishment of the adulterer in your Book (of Torah)?" He said: "No, and had you not besought me by Allah, I would never have told you. We find that it is the stoning to death. But it (the practice of adultery) became prevalent among our great men. So, it became a habit that whenever we took one belonging to a high social class from among us, (who had committed adultery), we would leave him (without executing

فَأَعْرَضَ عَنْهُ. حَتَّى أَقَرَّ أَرْبَعَ مَرَّاتٍ. فَأَمَرَ بِهِ أَنْ يُرْجَمَ. فَلَمَّا أَصَابَتْهُ الْحِجَارَةُ أَدْبَرَ يَشْتَدُّ. فَلَقِيَهُ رَجُلٌ بِيَدِهِ لَحْيُ جَمَلٍ. فَضَرَبَهُ فَصَرَعَهُ. فَذُكِرَ لِلنَّبِيِّ ﷺ فِرَارُهُ حِينَ مَسَّتْهُ الْحِجَارَةُ. قَالَ: «**فَهَلاَّ تَرَكْتُمُوهُ!؟**».

2555 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو عَمْرٍو. حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ؛ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَاعْتَرَفَتْ بِالزِّنَا. فَأَمَرَ بِهَا فَشُكَّتْ عَلَيْهَا ثِيَابُهَا. ثُمَّ رَجَمَهَا. ثُمَّ صَلَّى عَلَيْهَا.

10 ـ بابُ رَجْمِ اليَهُودِيِّ واليَهُودِيَّةِ

2556 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ رَجَمَ يَهُودِيَّيْنِ. أَنَا فِيمَنْ رَجَمَهُمَا. فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ يَسْتُرُهَا مِنَ الْحِجَارَةِ.

2557 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ؛ أَنَّ النَّبِيَّ ﷺ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً.

2558 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: مَرَّ النَّبِيُّ ﷺ بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ. فَدَعَاهُمْ فَقَالَ: «**هٰكَذَا تَجِدُونَ فِي كِتَابِكُمْ حَدَّ الزَّانِي؟**» قَالُوا: نَعَمْ. فَدَعَا رَجُلاً مِنْ عُلَمَائِهِمْ فَقَالَ: «**أَنْشُدُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، أَهٰكَذَا تَجِدُونَ حَدَّ الزَّانِي؟**» قَالَ: لاَ. وَلَوْلاَ أَنَّكَ نَشَدْتَنِي لَمْ أُخْبِرْكَ. نَجِدُ حَدَّ الزَّانِي، فِي كِتَابِنَا، الرَّجْمَ. وَلٰكِنَّهُ كَثُرَ فِي أَشْرَافِنَا الرَّجْمُ. فَكُنَّا إِذَا أَخَذْنَا الشَّرِيفَ تَرَكْنَاهُ. وَكُنَّا إِذَا

such a legal punishment), and whenever we took a poor one (in such a state), we would execute such a legal punishment on him. So, we said: Let's agree upon something, which we could execute, on both the rich and the poor one. Then, we substituted (the punishment of) charcoaling the face and lashing for (the punishment of) stoning to death." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I would be the first to revive a tradition which they (abandoned and subsequently) caused to die." He ordered (that he should be stoned) and he was stoned to death.

[11] When One Commits What Is Shameful In Public

2559- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I to stone to death anyone with no clear evidence, surely, I would have stoned to death such and such a woman, for suspicion arises in her (way of) speech, appearance and such (men) as enter upon her."

2560- It is narrated on the authority of Muhammad Ibn Al-Qasim that Ibn Abbas made a mention of (the story of) the couple that carried out (the measures of) invoking Allah's curse upon the liar of them. Ibn Shaddad asked Ibn Abbas: "Was she the same lady in connection with whom The Prophet "Allah's blessing and peace be upon him" had said: "If I were to stone to death someone without witness, I would have stoned this lady?" Ibn Abbas said: "No, that was another lady who, though being a Muslim, used to arouse suspicion by her transparent misbehavior."

[12] What About Such As Practices Sodomy

2561- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever you see committing (sodomy) like that which the people of Lut used to do, then, kill both the doer, and such as with whom it is done."

2562- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to such as commits (sodomy) the same as the people of Lut used to do: "Stone to death both the upper and the lower: stone them to death altogether."

2563- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The thing which I fear most for my nation is the doing of the people of Lut (i.e. sodomy)."

أَخَذْنَا الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ. فَقُلْنَا تَعَالَوْا فَلْنَجْتَمِعْ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ. فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالْجَلْدِ، مَكَانَ الرَّجْمِ. فَقَالَ النَّبِيُّ ﷺ: **«اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَا أَمْرَكَ، إِذْ أَمَاتُوهُ»**. وَأَمَرَ بِهِ فَرُجِمَ.

11 ـ بَابُ مَنْ أَظْهَرَ الفَاحِشَةَ

2559 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدٍ. حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ أَبِي الأَسْوَدِ، عَنْ عُرْوَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَوْ كُنْتُ رَاجِماً أَحَداً بِغَيْرِ بَيِّنَةٍ، لَرَجَمْتُ فُلانَةَ. فَقَدْ ظَهَرَ مِنْهَا الرِّيبَةُ فِي مَنْطِقِهَا وَهَيْئَتِهَا وَمَنْ يَدْخُلُ عَلَيْهَا»**.

2560 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ؛ قَالَ: ذَكَرَ ابْنُ عَبَّاسٍ الْمُتَلاَعِنَيْنِ. فَقَالَ لَهُ ابْنُ شَدَّادٍ: هِيَ الَّتِي قَالَ لَهَا رَسُولُ اللَّهِ ﷺ: **«لَوْ كُنْتُ رَاجِماً أَحَداً بِغَيْرِ بَيِّنَةٍ لَرَجَمْتُهَا»**؟ فَقَالَ ابْنُ عَبَّاسٍ: تِلْكَ امْرَأَةٌ أَعْلَنَتْ.

12 ـ بَابُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ

2561 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ خَلاَّدٍ؛ قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ»**.

2562 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَى. أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ نَافِعٍ. أَخْبَرَنِي عَاصِمُ بْنُ عُمَرَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ. قَالَ: **«ارْجُمُوا الأَعْلَى وَالأَسْفَلَ. ارْجُمُوهُمَا جَمِيعاً»**.

2563 ـ **حدّثنا** أَزْهَرُ بْنُ مَرْوَانَ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ. حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ»**.

[13] What About Him Who Has Sexual Relation With Such As Unlawful For Him To Marry; And What About Such As Has Sexual Relation With A Female Animal

2564- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has sexual relation with such as unlawful for him to marry (e.g. one's mother, sister, daughter, etc), you should kill him; and whoever has sexual relation with a female beast, you should kill him in addition to the female beast."

[14] Implementing The Legal Punishments On The Slave-Girls

2565- It is narrated on the authority of Abu Hurairah, Zaid Ibn Khalid and Shibl that they said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a man asked him about a slave-girl who commits adultery before being married, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Whip her; and when she commits adultery once again whip her." Then, he said in the third or the fourth time: "Then, sell her for (as little as) even a hair rope."

2566- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave-girl commits adultery, you should lash her; and if she commits adultery once again, you should lash her; and if she commits adultery (for the third time), you should lash her; and if she commits adultery (for the fourth time) you should lash her, and then sell her for (as little as) even a twine, i.e. a rope."

[15] The Legal Punishment Of Launching A False Charge Against Women

2567- It is narrated on the authority of A'ishah that she said: When my innocence (of committing what is shameful) was revealed (in the Qur'an), the Messenger of Allah "Allah's blessing and peace be upon him" stood on the pulpit, made a mention of that, and recite the Qur'an; and when he descended, he ordered that two men (Hassan and Mistah) and a woman (Hamnah) should be lashed in accordance with the legal punishment (stipulated for launching a false charge of adultery against chaste women).

2568- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man says to another "O effeminate one!" lash him twenty lashes; and if a man says to another "O one who does the doing of those of Lut!" lash him twenty lashes."

13 ـ بابُ مَنْ أَتَى ذَاتَ مَحْرَمٍ ومَنْ أَتَى بَهِيمَةً

2564 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ. وَمَنْ وَقَعَ عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةَ»**.

14 ـ بابُ إِقَامَةِ الحُدُودِ على الإِمَاءِ

2565 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ، وَزَيْدِ بْنِ خَالِدٍ، وَشِبْلٍ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ. فَسَأَلَهُ رَجُلٌ عَنِ الأَمَةِ تَزْنِي قَبْلَ أَنْ تُحْصَنَ. فَقَالَ: **«اجْلِدْهَا. فَإِنْ زَنَتْ فَاجْلِدْهَا»**. ثُمَّ قَالَ فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ: **«فَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعَرٍ»**.

2566 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ، قَالَ: أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَمَّارِ بْنِ أَبِي فَرْوَةَ؛ أَنَّ مُحَمَّدَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ عُرْوَةَ حَدَّثَهُ أَنَّ عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمٰنِ حَدَّثَتْهُ أَنَّ عَائِشَةَ حَدَّثَتْهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا زَنَتِ الأَمَةُ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. فَإِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ بِيعُوهَا وَلَوْ بِضَفِيرٍ»**.

وَالضَّفِيرُ الْحَبْلُ.

15 ـ بابُ حَدِّ القَذْفِ

2567 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا نَزَلَ عُذْرِي، قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَذَكَرَ ذٰلِكَ وَتَلاَ الْقُرْآنَ. فَلَمَّا نَزَلَ أَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ فَضُرِبُوا حَدَّهُمْ.

2568 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي ابْنُ أَبِي حَبِيبَةَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: يَا مُخَنَّثُ فَاجْلِدُوهُ عِشْرِينَ. وَإِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: يَا لُوطِيُّ فَاجْلِدُوهُ عِشْرِينَ»**.

[16] The Legal Punishment Of The Drunk

2569- It is narrated on the authority of Umair Ibn Sa'id that he said: Ali Ibn Abu Talib said: I'm not to give a blood-money to such as dies on account of executing the legal punishment upon him barring the drunk (who dies because of receiving more than forty lashes), in connection with whom the Messenger of Allah "Allah's blessing and peace be upon him" did not stipulate a legal punishment (more than forty lashes), for indeed, that (legal punishment of eighty lashes) was something we laid down (during the caliphate of Umar, when the people became more engaged in getting alcoholic drinks).

2570- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to strike with sandals and leaf stalks (in implementation of the legal punishment against the drinker of) wine.

2571- It is narrated on the authority of Hudain Ibn Al-Mundhir Ar-Raqashi that when Al-Walid Ibn Uqbah was brought to Uthman, and they bore witness against him that he had got alcoholic drinks, Uthman said to Ali: "Take this cousin of yours, and establish the legal punishment on him!" Ali lashed him (forty lashes) and said: The Messenger of Allah "Allah's blessing and peace be upon him" used to give forty lashes, Abu Bakr used to give forty lashes, and Umar used to give eighty lashes; and both are out of the sunnah. (i.e. that sometimes the Messenger of Allah "Allah's blessing and peace be upon him" gave eighty lashes, though forty lashes were more prevalent)

[17] When One Drinks Wine Repeatedly

2572- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When becomes drunk, lash him; and if he returns (to drinking once again), lash him; and if he returns to that (for the third time) lash him"; and in the fourth time he said: "If he returns to that, then, chop off his head."

2573- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If they drink wine, lash them; and if they drink it once again, lash them; and if they drink it (for the third time) lash them; and then if they drink it (for the fourth time) kill them."

16 ـ بابُ حَدِّ السَّكْرَانِ

2569 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا شَرِيكٌ عَنْ أَبِي حُصَيْنٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ. ح وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. حَدَّثَنَا مُطَرِّفٌ سَمِعْتُهُ عَنْ عُمَيْرِ بْنِ سَعِيدٍ؛ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: مَا كُنْتُ أُدِي مَنْ أَقَمْتُ عَلَيْهِ الْحَدَّ. إِلاَّ شَارِبَ الْخَمْرِ. فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسُنَّ فِيهِ شَيْئاً. إِنَّمَا هُوَ شَيْءٌ جَعَلْنَاهُ نَحْنُ.

2570 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا سَعِيدٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، جَمِيعاً عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَضْرِبُ فِي الْخَمْرِ بِالنِّعَالِ وَالْجَرِيدِ.

2571 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّانَاجِ، سَمِعْتُ حُضَيْنَ بْنَ الْمُنْذِرِ الرَّقَاشِيَّ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ فَيْرُوزَ الدَّانَاجُ، قَالَ: حَدَّثَنِي حُضَيْنُ بْنُ الْمُنْذِرِ، قَالَ: لَمَّا جِيءَ بِالْوَلِيدِ بْنِ عُقْبَةَ إِلَى عُثْمَانَ، قَدْ شَهِدُوا عَلَيْهِ، قَالَ لِعَلِيٍّ: دُونَكَ ابْنَ عَمِّكَ، فَأَقِمْ عَلَيْهِ الْحَدَّ. فَجَلَدَهُ عَلِيٌّ. وَقَالَ: جَلَدَ رَسُولُ اللَّهِ ﷺ أَرْبَعِينَ. وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. وَجَلَدَ عُمَرُ ثَمَانِينَ. وَكُلٌّ سُنَّةٌ.

17 ـ بابُ مَنْ شَرِبَ الخَمْرَ مِرَاراً

2572 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْحَرِثِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا سَكِرَ فَاجْلِدُوهُ. فَإِنْ عَادَ فَاجْلِدُوهُ. فَإِنْ عَادَ فَاجْلِدُوهُ»** ثُمَّ قَالَ فِي الرَّابِعَةِ: **«فَإِنْ عَادَ فَاضْرِبُوا عُنُقَهُ»**.

2573 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ ذَكْوَانَ أَبِي صَالِحٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِذَا شَرِبُوا الْخَمْرَ فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاجْلِدُوهُمْ. ثُمَّ إِذَا شَرِبُوا فَاقْتُلُوهُمْ»**.

[18] The Legal Punishment Should Be Established Also Upon The Old And The Sick

2574- It is narrated on the authority of Sa'id Ibn Sa'd Ibn Ubadah that he said: There was living among us a defective weak man, and once, he was seen while committing illegal sexual relation with a slave-girl belonging to the house. His case was offered to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "Lash him one hundred lashes." They said: "O Messenger of Allah! He is too weak to bear that; and if we strike him with one hundred lashes, he might die." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, take a branch (of a date-palm) having one hundred sticks, with which you should give him one strike."

(...) The same is narrated on the authority of Sa'd Ibn Ubadah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[19] When One Holds Weapons

2575- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who carries the arms against us does not belong to us."

2576- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who carries the arms against us does not belong to us."

2577- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who holds arms against us does not belong to us."

[20] When One Wages War (Against Muslims) And Strives His Utmost To Do Mischief In The Land

2578- It is narrated on the authority of Anas Ibn Malik: Some people of Urainah tribe came (to Medina) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and its climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" said to them: "Would that you go to the herd of milch camels belonging to us, and drink from their milk and urine (as a medicine)!" They did accordingly, (and after they became healthy) they renegaded from Islam, and killed the shepherd of The Prophet "Allah's blessing and peace be upon him" and drove away all of his camels. The Prophet "Allah's blessing and peace be upon him" sent (some men) in their pursuit; and they were captured and

18 ـ بابُ الكَبِيرِ والمَرِيضِ يَجِبُ عَلَيْهِ الحَدُّ

2574 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ سَعِيدِ بْنِ سَعْدِ بْنِ عُبَادَةَ؛ قَالَ: كَانَ بَيْنَ أَبْيَاتِنَا رَجُلٌ مُخْدَجٌ ضَعِيفٌ. فَلَمْ يُرَعْ إِلاَّ وَهُوَ عَلَى أَمَةٍ مِنْ إِمَاءِ الدَّارِ يَخْبُثُ بِهَا. فَرَفَعَ شَأْنَهُ سَعْدُ بْنُ عُبَادَةَ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ: «**اجْلِدُوهُ ضَرْبَ مِائَةِ سَوْطٍ**» قَالُوا: يَا نَبِيَّ اللَّهِ هُوَ أَضْعَفُ مِنْ ذٰلِكَ. لَوْ ضَرَبْنَاهُ مِائَةَ سَوْطٍ مَاتَ. قَالَ: «**فَخُذُوا لَهُ عِثْكَالاً فِيهِ مِائَةُ شِمْرَاخٍ، فَاضْرِبُوهُ ضَرْبَةً وَاحِدَةً**».

حدّثنا سُفْيَانُ بْنُ وَكِيعٍ. حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

19 ـ بابُ مَنْ شَهَرَ السِّلاحَ

2575 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: وَحَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: وَحَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ وَمُوسَى بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا**».

2576 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ الْبَرَّادِ بْنِ يُوسُفَ بْنِ بُرَيْدِ بْنِ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الأَشْعَرِيِّ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَمَلَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا**».

2577 ـ **حدّثنا** مَحْمُودُ بْنُ غَيْلاَنَ وَأَبُو كُرَيْبٍ وَيُوسُفُ بْنُ مُوسَى وَعَبْدُ اللَّهِ بْنُ الْبَرَّادِ؛ قَالُوا: حَدَّثَنَا أُسَامَةُ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ شَهَرَ عَلَيْنَا السِّلاَحَ فَلَيْسَ مِنَّا**».

20 ـ بابُ مَنْ حَارَبَ وسَعَى في الأَرْضِ فَسَاداً

2578 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ أُنَاساً مِنْ عُرَيْنَةَ قَدِمُوا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَاجْتَوَوُا الْمَدِينَةَ. فَقَالَ: «**لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا**» فَفَعَلُوا. فَارْتَدُّوا عَنِ الإِسْلاَمِ. وَقَتَلُوا رَاعِيَ رَسُولِ اللَّهِ ﷺ. وَاسْتَاقُوا ذَوْدَهُ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ فِي

brought. He then ordered that their hands and feet should be cut off and their eyes be branded with heated pieces of iron. They were left in Al-Harrah until they died.

2579- It is narrated on the authority of A'ishah that some people attacked the milch camels of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that their hands and feet should be cut off, and their eyes be gouged out.

[21] If One Is Killed In Defense Of His Property, He Is A Martyr

2580- It is narrated on the authority of Sa'id Ibn Zaid Ibn Amr Ibn Nufail that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one is killed in defense of his property, he is a martyr."

2581- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah said: "If one is attacked and fought for the sake of his property, and he fights (in defense of it) and is killed, he is a martyr."

2582- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the property of anyone is sought to be usurped wrongfully, and he is killed (in defense of it), he is a martyr."

[22] The Legal Punishment Of The Thief

2583- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Curse be upon the thief! Even though he steals (such insignificant things as) an egg, his hand is cut off; and (even if) he steals a rope, his hand is cut off (as legal punishment for the theft)."

2584- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief) on (stealing) a shield of (no less than) three Dirhams.

2585- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand should not be cut off except on (stealing what is equal to no less than) quarter a Dinar and more."

2586- It is narrated on the authority of Amr Ibn Sa'd from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of a thief should be cut off on (stealing what is no less than) the price of a shield (and more)."

طَلَبِهِمْ. فَجِيءَ بِهِمْ. فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ وَتَرَكَهُمْ بِالْحَرَّةِ حَتَّى مَاتُوا.

2579 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ. حَدَّثَنَا الدَّرَاوَرْدِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ قَوْماً أَغَارُوا عَلَى لِقَاحِ رَسُولِ اللَّهِ ﷺ. فَقَطَعَ النَّبِيُّ ﷺ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ.

21 ـ بابُ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ

2580 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ»**.

2581 ـ **حدّثنا** الْخَلِيلُ بْنُ عَمْرٍو. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا يَزِيدُ بْنُ سِنَانٍ الْجَزَرِيُّ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أُتِيَ عِنْدَ مَالِهِ، فَقُوتِلَ فَقَاتَلَ فَقُتِلَ، فَهُوَ شَهِيدٌ»**.

2582 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُطَّلِبِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أُرِيدَ مَالُهُ ظُلْماً فَقُتِلَ، فَهُوَ شَهِيدٌ»**.

22 ـ بابُ حَدِّ السَّارِقِ

2583 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَعَنَ اللَّهُ السَّارِقَ. يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ. وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ»**.

2584 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَطَعَ النَّبِيُّ ﷺ فِي مِجَنٍّ قِيمَتُهُ ثَلاَثَةُ دَرَاهِمَ.

2585 ـ **حدّثنا** أَبُو مَرْوَانَ الْعُثْمَانِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ؛ أَنَّ عَمْرَةَ أَخْبَرَتْهُ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُقْطَعُ الْيَدُ إِلاَّ فِي رُبُعِ دِينَارٍ فَصَاعِداً»**.

2586 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ. حَدَّثَنَا وُهَيْبٌ. حَدَّثَنَا أَبُو وَاقِدٍ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«تُقْطَعُ يَدُ السَّارِقِ فِي ثَمَنِ الْمِجَنِّ»**.

[23] Hanging The Hand In The Neck (After Cutting It)

2587- It is narrated on the authority of Ibn Muhairiz that he said: I asked Fadalah Ibn Ubaid about hanging the hand in the neck (after cutting it), thereupon he said: This is out of the sunnah: The Messenger of Allah "Allah's blessing and peace be upon him" cut off the hand of a man (who committed theft), and then hung it in his neck (by way of example for others to see and take lessons).

[24] When A Thief Confesses Of His Crime

2588- It is narrated on the authority of Abd Ar-Rahman Ibn Tha'labah Al-Ansari from his father that Amr Ibn Samurah Ibn Habib Ibn Abd Shams came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've stolen a camel belonging to sons of so and so. So, please purify me (with executing the legal punishment on me)!" the Messenger of Allah "Allah's blessing and peace be upon him" sent to them (to enquire about the matter) and they said: "Indeed, we've lost a camel of ours." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his hand should be cut off. Tha'labah said: I was looking at him just when his hand fell down, and he was saying: "Praise be to Allah Who has purified me from you, when you wanted to get my body into the fire (of Hell)."

[25] When A Slave Commits Theft

2589- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a slave commits theft, sell him even for (as little as) half (an ounce, i.e. twenty Dirhams, or half the value)!"

2590- It is narrated on the authority of Ibn Abbas that a slave belonging to one-fifth (the war booty) stole something from the (property of the) one-fifth, and when his case was offered to the Messenger of Allah "Allah's blessing and peace be upon him", he did not cut off his hand, and he rather said: "The (different portions of the) property belonging to Allah Almighty (i.e. one-fifth the booty) stole one another."

[26] What About The Betrayer, The Robber And The Embezzler

2591- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (hand of the) betrayer, the robber or the embezzler should not be cut off."

2592- It is narrated on the authority of Ibrahim Ibn Abd Ar-Rahman Ibn Awf from his father that he said: I heard the Messenger of Allah "Allah's

23 ـ بابُ تَعْلِيقِ اليَدِ في العُنُقِ

2587 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَأَبُو سَلَمَةَ الْجُوبَارِيُّ يَحْيَىٰ بْنُ خَلَفٍ؛ قَالُوا: حَدَّثَنَا عُمَرُ بْنُ عَلِيِّ بْنِ عَطَاءِ بْنِ مُقَدَّمٍ عَنْ حَجَّاجٍ، عَنْ مَكْحُولٍ، عَنِ ابْنِ مُحَيْرِيزٍ؛ قَالَ: سَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ الْيَدِ فِي الْعُنُقِ؟ فَقَالَ: السُّنَّةُ، قَطَعَ رَسُولُ اللَّهِ ﷺ يَدَ رَجُلٍ ثُمَّ عَلَّقَهَا فِي عُنُقِهِ.

24 ـ بابُ السَّارِقِ يَعْتَرِفُ

2588 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ. أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ ثَعْلَبَةَ الأَنْصَارِيِّ، عَنْ أَبِيهِ؛ أَنَّ عَمْرَو بْنَ سَمُرَةَ بْنِ حَبِيبِ بْنِ عَبْدِ شَمْسٍ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي سَرَقْتُ جَمَلاً لِبَنِي فُلاَنٍ. فَطَهِّرْنِي. فَأَرْسَلَ إِلَيْهِمُ النَّبِيُّ ﷺ فَقَالُوا: إِنَّا افْتَقَدْنَا جَمَلاً لَنَا. فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَقُطِعَتْ يَدُهُ.

قَالَ ثَعْلَبَةُ: أَنَا أَنْظُرُ إِلَيْهِ حِينَ وَقَعَتْ يَدُهُ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي طَهَّرَنِي مِنْكِ. أَرَدْتِ أَنْ تُدْخِلِي جَسَدِي النَّارَ.

25 ـ بابُ العَبْدِ يَسْرِقُ

2589 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي عَوَانَةَ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا سَرَقَ الْعَبْدُ فَبِيعُوهُ وَلَوْ بِنَشٍّ**».

2590 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا حَجَّاجُ بْنُ تَمِيمٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ عَبْداً مِنْ رَقِيقِ الْخُمُسِ سَرَقَ مِنَ الْخُمُسِ. فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَلَمْ يَقْطَعْهُ وَقَالَ: «**مَالُ اللَّهِ عَزَّ وَجَلَّ، سَرَقَ بَعْضُهُ بَعْضاً**».

26 ـ بابُ الخَائِنِ والمُنْتَهِبِ والمُخْتَلِسِ

2591 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَقْطَعُ الْخَائِنُ وَلاَ الْمُنْتَهِبُ وَلاَ الْمُخْتَلِسُ**».

2592 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ عَاصِمِ بْنِ جَعْفَرٍ الْمِصْرِيُّ. حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَيْسَ عَلَى الْمُخْتَلِسِ قَطْعٌ**».

blessing and peace be upon him" having said: "Cutting off (the hand) is not binding upon the swindler."

[27] (The Hand Of A Thief) Should Not Be Cut Off On Account Of (Stealing) A Fruit Or A Palm Pith

2593- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no cutting off (the hand) on (stealing) the fruits (on the trees) nor on (stealing) the palm pith."

2594- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no cutting off (the hand) on (stealing) the fruits (on the trees) nor on (stealing) the palm pith."

[28] Stealing Things From Their Resting Place

2595- It is narrated on the authority of Abdullah Ibn Safwan from his father that once, he was sleeping in the mosque, taking his upper garment as a cushion, when it was stolen from underneath his head. He brought the thief to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (his hand) should be cut off. Safwan said: "O Messenger of Allah! I have not intended that! Here is my garment as (an object of) charity on him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Why did you not do so before you brought him to me?"

2596- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man from Muzainah asked the Messenger of Allah "Allah's blessing and peace be upon him" about (stealing) the fruits, thereupon he said: "As to whatever is taken while still being in its muzzle, and carried, its price and the like of it besides (are due upon the thief), and as to whatever is taken while being in its gathering place, the (hand of the thief) should be cut off, provided that (what is taken) is equal to the price of a shield; and if one eats and does not take (anything with him after eating), nothing is due upon him." He further asked: "What about the goat stolen from its pasture O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Its price an the like of it besides (are due upon the thief), in addition to the punishment, and as to what is taken from the resting place, the (hand of the thief) should be cut off provided that what is taken is equal to the price of a shield."

27 ـ بابٌ «لا يُقْطَعُ في ثَمَرٍ ولا كَثَرٍ»

2593 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ»**.

2594 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَخِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ قَطْعَ فِي ثَمَرٍ وَلاَ كَثَرٍ»**.

28 ـ بابُ مَنْ سَرَقَ مِنَ الحِرْزِ

2595 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ أَبِيهِ؛ أَنَّهُ نَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ. فَأُخِذَ مِنْ تَحْتِ رَأْسِهِ. فَجَاءَ بِسَارِقِهِ إِلَى النَّبِيِّ ﷺ. فَأَمَرَ بِهِ النَّبِيُّ ﷺ أَنْ يُقْطَعَ. فَقَالَ صَفْوَانُ: يَا رَسُولَ اللَّهِ لَمْ أُرِدْ هٰذَا. رِدَائِي عَلَيْهِ صَدَقَةٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«فَهَلاَّ قَبْلَ أَنْ تَأْتِيَنِي بِهِ»**.

2596 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَجُلاً مِنْ مُزَيْنَةَ سَأَلَ النَّبِيَّ ﷺ عَنِ الثِّمَارِ فَقَالَ: **«مَا أُخِذَ فِي أَكْمَامِهِ فَاحْتُمِلَ، فَثَمَنُهُ وَمِثْلُهُ مَعَهُ. وَمَا كَانَ مِنَ الْجَرِينِ، فَفِيهِ الْقَطْعُ إِذَا بَلَغَ ثَمَنَ الْمِجَنِّ. وَإِنْ أَكَلَ وَلَمْ يَأْخُذْ، فَلَيْسَ عَلَيْهِ»** قَالَ: الشَّاةُ الْحَرِيسَةُ مِنْهُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: **«ثَمَنُهَا وَمِثْلُهُ مَعَهُ وَالنَّكَالُ. وَمَا كَانَ فِي الْمُرَاحِ، فَفِيهِ الْقَطْعُ، إِذَا كَانَ مَا يَأْخُذُ مِنْ ذٰلِكَ ثَمَنَ الْمِجَنِّ»**.

[29] Dictating The Thief

2597- It is narrated on the authority of Abu Umayyah that a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he confessed (of the crime) even though the stolen things were not found with him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I do not think you've stolen anything!" he said: "No! (I've stolen)" he said once again: "I do not think you've stolen anything!" he said: "No! (I've stolen)" then, he ordered that (his hand) should be cut off. Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: I ask for Allah's Forgiveness, to Whom I turn in repentance." He said: "I ask for Allah's Forgiveness, to Whom I turn in repentance." He said: "O Allah! Accept his repentance!" twice.

[30] What About Such As Does Anything Under Compulsion

2598- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a woman was coerced (to commit adultery) under compulsion, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" averted the legal punishment from her, and established it upon such as forced her (to do so); and no mention was made of fixing a dower for her.

[31] It Is Forbidden To Establish Legal Punishments In Mosques

2599- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The legal punishments should not be established in the mosques."

2600- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade giving the lashes of the legal punishments in the mosques.

[32] What Is Less Than The Legal Punishment

2601- It is narrated on the authority of Abu Burdah Ibn Niyar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None should be lashed over ten lashes unless it is in one of Allah's legal punishments."

2602- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not reprove anyone with more than ten lashes."

29 ـ بابُ تَلْقِينِ السَّارِقِ

2597 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سَعِيدُ بْنُ يَحْيَىٰ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ أَبِي طَلْحَةَ: سَمِعْتُ أَبَا الْمُنْذِرِ، مَوْلَى أَبِي ذَرٍّ، يَذْكُرُ أَنَّ أَبَا أُمَيَّةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلِصٍّ. فَاعْتَرَفَ اعْتِرَافاً. وَلَمْ يُوجَدْ مَعَهُ الْمَتَاعُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«مَا إِخَالُكَ سَرَقْتَ»** قَالَ: بَلَىٰ. ثُمَّ قَالَ: **«مَا إِخَالُكَ سَرَقْتَ»** قَالَ: بَلَىٰ. فَأَمَرَ بِهِ فَقُطِعَ. فَقَالَ النَّبِيُّ ﷺ: **«قُلْ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»** قَالَ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. قَالَ: **«اللَّهُمَّ تُبْ عَلَيْهِ»** مَرَّتَيْنِ.

30 ـ بابُ المُسْتَكْرَهِ

2598 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ، وَأَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ، وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالُوا: حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ. أَنْبَأَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ؛ قَالَ: اسْتُكْرِهَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَدَرَأَ عَنْهَا الْحَدَّ، وَأَقَامَهُ عَلَى الَّذِي أَصَابَهَا. وَلَمْ يَذْكُرْ أَنَّهُ جَعَلَ لَهَا مَهْراً.

31 ـ بابُ النَّهْيِ عَنْ إِقَامَةِ الحُدُودِ فِي المَسَاجِدِ

2599 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ. ح وَحَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ. حَدَّثَنَا أَبُو حَفْصٍ الأَبَّارُ، جَمِيعاً عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ»**.

2600 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ، عَنْ مُحَمَّدِ بْنِ عَجْلاَنَ؛ أَنَّهُ سَمِعَ عَمْرَو بْنَ شُعَيْبٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ إِقَامَةِ الْحَدِّ فِي الْمَسَاجِدِ.

32 ـ بابُ التَّعْزِيرِ

2601 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: **«لاَ يُجْلَدُ أَحَدٌ فَوْقَ عَشْرِ جَلَدَاتٍ، إِلاَّ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ»**.

2602 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا عَبَّادُ بْنُ كَثِيرٍ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُعَزِّرُوا فَوْقَ عَشَرَةِ أَسْوَاطٍ»**.

[33] The Legal Punishment Acts As Expiation

2603- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever amongst you commits (what leads to) a legal punishment, and the penalty is hastened on for him, it acts as expiation for him; otherwise, it is up to Allah (to punish him if He so likes, or forgive him if He so likes)."

2604- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said; "He, who commits a sin in the world, for which he receives punishment, Allah is too Just to give His servant punishment for it once again (in the hereafter); and he, who commits a sin in the world, which Allah conceals, Allah is too Generous to retract from a thing He has forgiven."

[34] When One Finds A Man With His Wife

2605- It is narrated on the authority of Abu Hurairah that he said: Sa'd Ibn Ubadah said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! If one finds a man with his wife: should he kill him?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the negative, thereupon Sa'd said: "No, by Him, Who has honoured you with the truth!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pay attention to what (Sa'd) your chief is saying (on account of his excessive jealousy)!"

2606- It is narrated on the authority of Salamah Ibn Al-Muhabbiq that he said: It was said to Abu Thabit: Sa'd Ibn Ubadah, and he was a very jealous man, when the Holy Verse pertaining to the legal punishments was revealed: "Tell me: if you see a man with your wife, what will you do?" on that he said: "I will strike both with the sword: should I wait until I bring four witnesses during that (period) he (the strange man) will have fulfilled his desire (from her) and then gone away, or should I say that I saw such and such (a shameful thing), and (on failure of bringing four witnesses to support my claim) you would strike me (the lashes of) the legal punishment, and you would further accept no witness from me afterwards?" when that was mentioned to ;the Messenger of Allah "Allah's blessing and peace be upon him" he said: "(Killing both while being in such a state with) the sword is enough for witness (that they have committed adultery)." Then, he further said; "No (do not kill them) for I fear that both the drunk and the one in the state of great excessive jealousy might exceed the due limit of practicing that (killing once there appears even the least bit of

33 ـ بابُ الحَدُّ كَفَّارَةٌ

2603 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الْوَهَّابِ وَابْنَ أَبِي عَدِيٍّ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَصَابَ مِنكُمْ حَدًا، فَعُجِّلَتْ لَهُ عُقُوبَتُهُ، فَهُوَ كَفَّارَتُهُ. وَإِلاَّ، فَأَمْرُهُ إِلَى اللَّهِ»**.

2604 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةَ، عَنْ عَلِيٍّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَصَابَ فِي الدُّنْيَا ذَنْباً، فَعُوقِبَ بِهِ، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُثَنِّيَ عُقُوبَتَهُ عَلَى عَبْدِهِ. وَمَنْ أَذْنَبَ ذَنْباً فِي الدُّنْيَا، فَسَتَرَهُ اللَّهُ عَلَيْهِ، فَاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا عَنْهُ»**.

34 ـ بابُ الرَّجُلِ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً

2605 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْمَدِينِيُّ أَبُو عُبَيْدٍ؛ قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ سَعْدَ بْنَ عُبَادَةَ الأَنْصَارِيَّ قَالَ: يَا رَسُولَ اللَّهِ الرَّجُلُ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً، أَيَقْتُلُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ»**. قَالَ سَعْدٌ: بَلَىٰ. وَالَّذِي أَكْرَمَكَ بِالْحَقِّ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«اسْمَعُوا مَا يَقُولُ سَيِّدُكُمْ»**.

2606 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنِ الْحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ؛ قَالَ: قِيلَ لأَبِي ثَابِتٍ، سَعْدِ بْنِ عُبَادَةَ، حِينَ نَزَلَتْ آيَةُ الْحُدُودِ، وَكَانَ رَجُلاً غَيُوراً: أَرَأَيْتَ لَوْ أَنَّكَ وَجَدْتَ مَعَ امْرَأَتِكَ رَجُلاً، أَيَّ شَيْءٍ كُنْتَ تَصْنَعُ؟ قَالَ: كُنْتُ ضَارِبَهُمَا بِالسَّيْفِ. أَنْتَظِرُ حَتَّى أَجِيءَ بِأَرْبَعَةٍ؟ إِلَى مَا ذَاكَ قَدْ قَضَىٰ حَاجَتَهُ وَذَهَبَ. أَوْ أَقُولُ: رَأَيْتُ كَذَا وَكَذَا. فَتَضْرِبُونِي الْحَدَّ وَلا تَقْبَلُوا لِي شَهَادَةً أَبَداً. قَالَ: فَذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: **«كَفَىٰ بِالسَّيْفِ شَاهِداً»**. ثُمَّ قَالَ: **«لاَ. إِنِّي أَخَافُ أَنْ يَتَتَابَعَ فِي ذَلِكَ السُّكْرَانُ وَالْغَيْرَانُ»**.

قَالَ أَبُو عَبْدِ اللَّهِ، يَعْنِي ابْنَ مَاجَةَ: سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ: هٰذَا حَدِيثُ عَلِيِّ بْنِ مُحَمَّدٍ الطَّنَافِسِيِّ. وَفَاتَنِي مِنْهُ.

suspicion)." Abu Abdullah i.e. Ibn Majah says: I heard Abu Zur'ah having said: This is the narration of Ali Ibn Muhammad At-Tanafisi.

[35] Could One Marry His Father's Wife After His Death

2607- It is narrated on the authority of Al-Bara Ibn Azib that he said: My maternal uncle, Al-Harith Ibn Amr according to the narration of Hushaim, came upon me, and the Messenger of Allah "Allah's blessing and peace be upon him" had given him a flag. I asked him: "Where are you going?" he said; "The Messenger of Allah "Allah's blessing and peace be upon him" has sent me to a man, who married his father's wife after his death, and ordered me to chop off his head."

2608- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to chop off the head and liquidate the property of a man, who married his father's wife (after his death).

[36] When One Claims To Be A Son Of A Man Else Other Than His Father Or Claims To Belong To A Folk Other Than His Real One

2609- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever claims to be a son of a man else other than his father or claims to belong to a folk other than his real one, the Curse of Allah, the angels and all of the people be upon him."

2610- It is narrated on the authority of Sa'd and Abu Bakrah, and both said: My ears heard, and my mind retained Muhammad "Allah's blessing and peace be upon him" having said: "He, who claims to be a son of a man else other than his real father, knowing that he (to whom he claims himself) is not his father, the Garden becomes forbidden to him."

2611- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who claims to be a son of somebody else other than his real father, he will not smell the smell of the Garden, even though its smell is detected from (as far as) a distance covered in five hundred years."

[37] When One Denies The Belonging Of A Man To His Tribe

2612- It is narrated on the authority of Al-Ash'ath Ibn Qais that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of Kindah, and they did not think but I was the best of them. I said: "O Messenger of Allah! Do you not belong to us?" on that he said: "We are the sons of An-Nadr Ibn Kinanah: neither do we sever our

35 ـ بابُ مَنْ تَزَوَّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ

2607 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى. حَدَّثَنَا هُشَيْمٌ. ح وَحَدَّثَنَا سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، جَمِيعاً عَنْ أَشْعَثَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: مَرَّ بِي خَالِي (سَمَّاهُ هُشَيْمٌ، فِي حَدِيثِهِ، الْحَرِثَ بْنَ عَمْرٍو) وَقَدْ عَقَدَ لَهُ النَّبِيُّ ﷺ لِوَاءً. فَقُلْتُ لَهُ: أَيْنَ تُرِيدُ؟ فَقَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ. فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ.

2608 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، ابْنُ أَخِي الْحُسَيْنِ الْجُعْفِيِّ. حَدَّثَنَا يُوسُفُ بْنُ مَنَازِلَ التَّمِيمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ خَالِدِ بْنِ أَبِي كَرِيمَةَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ، أَنْ أَضْرِبَ عُنُقَهُ وَأُصَفِّيَ مَالَهُ.

36 ـ بابُ مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ أو تَوَلَّى غَيْرَ مَوَالِيهِ

2609 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي الضَّيْفِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنِ انْتَسَبَ إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ»**.

2610 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ؛ قَالَ: سَمِعْتُ سَعْداً وَأَبَا بَكْرَةَ، وَكُلُّ وَاحِدٍ مِنْهُمَا يَقُولُ: سَمِعَتْ أُذُنَايَ وَوَعَى قَلْبِي مُحَمَّداً ﷺ يَقُولُ: **«مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ»**.

2611 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ»**.

37 ـ بابُ مَنْ نَفَى رَجُلاً مِنْ قَبِيلَةٍ

2612 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ. ح وَحَدَّثَنَا هَارُونُ بْنُ حَيَّانَ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُغِيرَةِ؛ قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَقِيلِ بْنِ طَلْحَةَ السُّلَمِيِّ، عَنْ مُسْلِمِ بْنِ هَيْضَمٍ، عَنِ الأَشْعَثِ بْنِ قَيْسٍ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي وَفْدِ كِنْدَةَ، وَلاَ يَرَوْنِي إِلاَّ أَفْضَلَهُمْ. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَسْتُمْ مِنَّا؟ فَقَالَ: **«نَحْنُ بَنُو النَّضْرِ بْنِ كِنَانَةَ، لاَ نَقْفُو أُمَّنَا، وَلاَ نَنْتَفِي مِنْ أَبِينَا»**.

قَالَ: فَكَانَ الأَشْعَثُ بْنُ قَيْسٍ يَقُولُ: لاَ أُوتَى بِرَجُلٍ نَفَى رَجُلاً مِنْ قُرَيْشٍ، مِنَ النَّضْرِ بْنِ كِنَانَةَ، إِلاَّ جَلَدْتُهُ الْحَدَّ.

(relationship with the tribe of our) mother, nor do we deny our (belonging to our) father." On that Al-Ash'ath Ibn Qais used to say: "No one is brought to me, who denies (the belonging of) a man from the Quraish to the sons of An-Nadr Ibn Kinanah but that I would lash him in accordance with the legal punishment."

[38] What About The Effeminate Ones

2613- It is narrated on the authority of Safwan Ibn Umayyah that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when Amr Ibn Murrah came to him and said: "O Messenger of Allah! Allah has decreed adversity for me, in such a way that I could get no earnings but from striking the tambourine with my hand: so, please, give me permission to practice singing what is not shameful." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not give you permission (to do so), and I do not sanctify that for you, nor do I cool your eyes with it; and indeed, you've told a lie, O Allah's enemy: although Allah Almighty has bestowed upon you what is good and lawful, you've chosen such sustenance as He has forbidden (which you've given preference) over what Allah Almighty has made lawful for you; and had I forbidden you to do so earlier, surely, I would done such and such (grievous punishment) to you! Get up (and turn away) from me, and turn to Allah in repentance! No doubt, if you do that (which I've prevented you to do) after I had forbidden you, I would punish you severely, and got your head shaved by way of example (to others to see and receive admonition), and I would further expel you from (the homeland of) your tribe, and make your belongings lawful for the young men of Medina to take." Amr got up, while being given to such shame and disgrace as none knew but Allah Almighty. When he turned away, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Those are the disobedient; and whoever of them dies without turning to Allah in repentance, Allah Almighty will gather him in the very state in which he was in the world, effeminate and naked, unable to screen himself with even the edge of a garment from the people: whenever he stood up, he would be knocked down (to the ground)."

2614- It is narrated on the authority of Umm Salamah that once, the Messenger of Allah "Allah's blessing and peace be upon him" entered into her, and heard an effeminate person saying to Abdullah Ibn Abu Umayyah: "If Allah helps you conquer Ta'if tomorrow, I'm going to lead you to a woman (to take as captive), who comes with four folds, and returns with eight folds (of flesh)." On that Allah's Apostle "Allah's blessing and peace be upon him" said (to his wives): "Drive those (types of persons) out of your houses."

38 ـ بابُ المُخَنَّثِينَ

2613 ـ **حدّثنا** الْحَسَنُ بْنُ أَبِي الرَّبِيعِ الْجُرْجَانِيُّ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنِي يَحْيَى بْنُ الْعَلاَءِ؛ أَنَّهُ سَمِعَ بِشْرَ بْنَ نُمَيْرٍ؛ أَنَّهُ سَمِعَ مَكْحُولاً يَقُولُ: إِنَّهُ سَمِعَ يَزِيدَ بْنَ عَبْدِ اللَّهِ؛ أَنَّهُ سَمِعَ صَفْوَانَ بْنَ أُمَيَّةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَجَاءَ عَمْرُو بْنُ مُرَّةَ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ قَدْ كَتَبَ عَلَيَّ الشِّقْوَةَ. فَمَا أُرَانِي أُرْزَقُ إِلاَّ مِنْ دُفِّي بِكَفِّي. فَأْذَنْ لِي فِي الْغِنَاءِ، فِي غَيْرِ فَاحِشَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ آذَنُ لَكَ، وَلاَ كَرَامَةَ، وَلاَ نُعْمَةَ عَيْنٍ. كَذَبْتَ، أَيْ عَدُوَّ اللَّهِ لَقَدْ رَزَقَكَ اللَّهُ طَيِّباً حَلاَلاً، فَاخْتَرْتَ مَا حَرَّمَ اللَّهُ عَلَيْكَ مِنْ رِزْقِهِ مَكَانَ مَا أَحَلَّ اللَّهُ عَزَّ وَجَلَّ لَكَ مِنْ حَلاَلِهِ. وَلَوْ كُنْتُ تَقَدَّمْتُ إِلَيْكَ لَفَعَلْتُ بِكَ وَفَعَلْتُ. قُمْ عَنِّي، وَتُبْ إِلَى اللَّهِ. أَمَا إِنَّكَ إِنْ فَعَلْتَ، بَعْدَ التَّقْدِمَةِ إِلَيْكَ، ضَرَبْتُكَ ضَرْباً وَجِيعاً، وَحَلَقْتُ رَأْسَكَ مُثْلَةً، وَنَفَيْتُكَ مِنْ أَهْلِكَ، وَأَحْلَلْتُ سَلَبَكَ نُهْبَةً لِفِتْيَانِ أَهْلِ الْمَدِينَةِ»**.

فَقَامَ عَمْرٌو، وَبِهِ مِنَ الشَّرِّ وَالْخِزْيِ مَا لاَ يَعْلَمُهُ إِلاَّ اللَّهُ.

فَلَمَّا وَلَّى، قَالَ النَّبِيُّ ﷺ: **«هَؤُلاَءِ الْعُصَاةُ. مَنْ مَاتَ مِنْهُمْ بِغَيْرِ تَوْبَةٍ، حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ كَمَا كَانَ فِي الدُّنْيَا مُخَنَّثاً عُرْياناً لاَ يَسْتَتِرُ مِنَ النَّاسِ بِهُدْبَةٍ، كُلَّمَا قَامَ صُرِعَ»**.

2614 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا، فَسَمِعَ مُخَنَّثاً وَهُوَ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: إِنْ يَفْتَحِ اللَّهُ الطَّائِفَ غَداً، دَلَلْتُكَ عَلَى امْرَأَةٍ تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: **«أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ»**.

(21) THE BOOK OF BLOOD-WETS

[1] The Severe Punishment Of Killing A Muslim Wrongfully

2615- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first cases to be judged among the people on the Day of Judgement will be the (shedding of their) blood."

2616- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No soul is killed wrongfully (i.e. with no just cause) but that the son of Adam who was the first (killer) will carry a portion of its blood, because he was the first to lay the foundation of murder."

2617- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The first cases to be judged among the people on the Day of Judgement will be the (shedding of their) blood."

2618- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever meets Allah (on the Day of Judgement), and he has not joined anything with Him (in worship), nor has he wetted himself with unlawful blood (i.e. has not killed a Muslim wrongfully), he will be admitted to the Garden."

2619- It is narrated on the authority of Al-Bara Ibn Azib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the vanishing of the whole world is much easier in the Sight of Allah than the killing of a faithful believer with no just cause."

2620- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who helps in killing a faithful believer even with (as little aid as) half a word, will meet Allah Almighty, having (the phrase) "he is despaired from Allah's Mercy" written in between his eyes."

[2] Is There Any Repentance To Be Accepted From The Killer Of A Believer

2621- It is narrated on the authority of Ibn Abbas that he was asked about such as kills a faithful believer intentionally, and then turns to Allah in repentance, affirms his faith (in Allah and His Messenger), does righteous deeds, and is guided aright, thereupon he said: "Woe to him! How

21 ـ كِتَابُ الدِّيَاتِ

1 ـ بابُ التَّغْلِيظِ في قَتْلِ مُسْلِمٍ ظُلْماً

2615 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ»**.

2616 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عِيسَىٰ بْنُ يُونُسَ. حَدَّثَنَا الأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تُقْتَلُ نَفْسٌ ظُلْماً، إِلاَّ كَانَ عَلَى ابْنِ آدَمَ الأَوَّلِ كِفْلٌ مِنْ دَمِهَا. لِأَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ»**.

2617 ـ **حدّثنا** سَعِيدُ بْنُ يَحْيَىٰ بْنِ الأَزْهَرِ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ، الأَزْرَقُ، عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَوَّلُ مَا يُقْضَىٰ بَيْنَ النَّاسِ، يَوْمَ الْقِيَامَةِ، فِي الدِّمَاءِ»**.

2618 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَائِذٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَقِيَ اللَّهَ لاَ يُشْرِكُ بِهِ شَيْئاً، لَمْ يَتَنَدَّ بِدَمِ حَرَامٍ، دَخَلَ الْجَنَّةَ»**.

2619 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مَرْوَانُ بْنُ جَنَاحٍ، عَنْ أَبِي الْجَهْمِ الْجُوزْجَانِي، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لَزَوَالُ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ مُؤْمِنٍ بِغَيْرِ حَقٍّ»**.

2620 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا يَزِيدُ بْنُ زِيَادٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ، لَقِيَ اللَّهَ عَزَّ وَجَلَّ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: آيِسٌ مِنْ رَحْمَةِ اللَّهِ»**.

2 ـ بابٌ هَلْ لِقَاتِلِ مُؤْمِنٍ تَوْبَةٌ؟

2621 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ؛ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَمَّنْ قَتَلَ مُؤْمِناً مُتَعَمِّداً ثُمَّ

should he be guided aright? I heard your Prophet "Allah's blessing and peace be upon him" having said: "The killer will come on the Day of Judgement, with the one whom he killed hung to the head of his killer, saying: "O Lord! Ask that (killer) why he killed me!" by Allah! Allah Almighty revealed it unto His Prophet, and He did not abrogate it after He had revealed it." (He refers here to Allah's saying: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him." (An-Nisa 93))

2622- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Should I not tell you what I heard from the Messenger of Allah "Allah's blessing and peace be upon him"? Verily, my ears heard it, and my mind kept it: There was a servant (of Allah) who killed ninety-nine persons, and then, it seemed to him to turn to Allah in repentance. He asked about the most knowledgeable man from amongst the inhabitants of the earth, and one was pointed out to him, and he came to him and said: "I've killed ninety-nine persons: is there any repentance to be accepted from me?" he said: "(Is there any repentance to be accepted from you) after (killing) ninety-nine persons?" on that he unsheathed his sword and killed him, therewith he completed one hundred. Then, it seemed to him to turn to Allah in repentance, and he enquired about the most learnt man from the inhabitants of the earth, and a man was pointed out of him, to whom he went and asked: "I've killed one hundred persons: is there any repentance to be accepted from me?" he said: "Woe to you! Who could prevent you from repentance? Set out from the wicked village in which you are to the good village, such and such village, and worship your Lord in it." He set out with the intention to go to the good village, and on the way death overtook him. The angels of mercy and the angels of torment quarreled over him. Iblis said: "I have more claim over him, for he has never disobeyed me even for a single moment." The angels of mercy said: "But, he set out as repenting (to Allah)." Abu Rafi' told: Allah Almighty sent an angel, whose decision they sought to judge between them, and then he said: "Look at which of both village is closer (to his dead body),and join him to its inhabitants." Al-Hasan reported: when death approached him, he kept himself closer to the good village, and made the wicked one far from him. In this way, he was joined to the inhabitants of the good village.

تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى؟ قَالَ: وَيْحَهُ وَأَنَّى لَهُ الْهُدَى؟ سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَجِيءُ الْقَاتِلُ، وَالْمَقْتُولُ يَوْمَ الْقِيَامَةِ مُتَعَلِّقٌ بِرَأْسِ صَاحِبِهِ. يَقُولُ: رَبِّ سَلْ هٰذَا، لِمَ قَتَلَنِي؟» وَاللَّهِ لَقَدْ أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّكُمْ، ثُمَّ مَا نَسَخَهَا بَعْدَمَا أَنْزَلَهَا.

2622 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هَمَّامُ بْنُ يَحْيَىٰ عَنْ قَتَادَةَ، عَنْ أَبِي الصِّدِّيقِ النَّاجِي، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: أَلاَ أُخْبِرُكُمْ بِمَا سَمِعْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ؟ سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي: «إِنَّ عَبْداً قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْساً، ثُمَّ عَرَضَتْ لَهُ التَّوْبَةُ. فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ. فَدُلَّ عَلَى رَجُلٍ فَأَتَاهُ. فَقَالَ: إِنِّي قَتَلْتُ تِسْعَةً وَتِسْعِينَ نَفْساً. فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ: بَعْدَ تِسْعَةٍ وَتِسْعِينَ نَفْساً! قَالَ: فَانْتَضَى سَيْفَهُ فَقَتَلَهُ. فَأَكْمَلَ بِهِ الْمِائَةَ. ثُمَّ عَرَضَتْ لَهُ التَّوْبَةُ فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرْضِ. فَدُلَّ عَلَى رَجُلٍ. فَأَتَاهُ فَقَالَ: إِنِّي قَتَلْتُ مِائَةَ نَفْسٍ، فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ، فَقَالَ: وَيْحَكَ وَمَنْ يَحُولُ بَيْنَكَ وَبَيْنَ التَّوْبَةِ؟ اخْرُجْ مِنَ الْقَرْيَةِ الْخَبِيثَةِ الَّتِي أَنْتَ فِيهَا، إِلَى الْقَرْيَةِ الصَّالِحَةِ، قَرْيَةِ كَذَا وَكَذَا. فَاعْبُدْ رَبَّكَ فِيهَا. فَخَرَجَ يُرِيدُ الْقَرْيَةَ الصَّالِحَةَ، فَعَرَضَ لَهُ أَجَلُهُ فِي الطَّرِيقِ. فَاخْتَصَمَتْ فِيهِ مَلاَئِكَةُ الرَّحْمَةِ وَمَلاَئِكَةُ الْعَذَابِ. قَالَ إِبْلِيسُ: أَنَا أَوْلَىٰ بِهِ، إِنَّهُ لَمْ يَعْصِنِي سَاعَةً قَطُّ. قَالَ، فَقَالَتْ مَلاَئِكَةُ الرَّحْمَةِ: إِنَّهُ خَرَجَ تَائِباً».

قَالَ هَمَّامٌ: فَحَدَّثَنِي حُمَيْدٌ الطَّوِيلُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي رَافِعٍ، قَالَ: فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ مَلَكاً. فَاخْتَصَمُوا إِلَيْهِ ثُمَّ رَجَعُوا. فَقَالَ: انْظُرُوا أَيَّ الْقَرْيَتَيْنِ كَانَتْ أَقْرَبَ، فَأَلْحِقُوهُ بِأَهْلِهَا.

قَالَ قَتَادَةُ: فَحَدَّثَنَا الْحَسَنُ، قَالَ: لَمَّا حَضَرَهُ الْمَوْتُ احْتَفَزَ بِنَفْسِهِ فَقَرُبَ مِنَ الْقَرْيَةِ الصَّالِحَةِ، وَبَاعَدَ مِنْهُ الْقَرْيَةَ الْخَبِيثَةَ. فَأَلْحَقُوهُ بِأَهْلِ الْقَرْيَةِ الصَّالِحَةِ.

حدّثنا أَبُو الْعَبَّاسِ بْنُ عَبْدِ اللَّهِ بْنِ إِسْمَاعِيلَ الْبَغْدَادِيُّ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا هَمَّامٌ، فَذَكَرَ نَحْوَهُ.

[3] He, Who Comes To Be A Claimant Of The Blood Has The Freedom To Choose One Of Three Options

2623- It is narrated on the authority of Abu Shuraih Al-Khuza'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is afflicted with blood (i.e. killing anyone of his kinship), or a damage, i.e. a wound, he has the freedom to choose one of three; and if he chooses the fourth one, you should struggle him, i.e., to kill (the murderer in implementation of the law of equality), to forgive, or to accept the blood-money; and if anyone (chooses to) do anyone of those (three) and then he returns (to killing), the fire of Hell will be then assured to him, in which he will abide forever."

2624- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has anyone (of his kinship) murdered (of whose blood he is claimant), he has the freedom to choose anyone of the following two that is better (in his sight): either to kill (in retaliation) or receive the remuneration."

[4] When One Is Killed Intentionally, And His Heirs Accept The Blood-Wet

2625- It is narrated on the authority of Zaid Ibn Dumaira from his father and paternal uncle, and they attended the (holy battle of) Hunain with the Messenger of Allah "Allah's blessing and peace be upon him" that they said: The Messenger of Allah "Allah's blessing and peace be upon him" offered the Zhuhr prayer, and then sat under a tree. Then Al-Aqra' Ibn Habis, the chief of Khindaf got up to him and refuted the claim over the blood of Muhallim Ibn Jaththamah, and then Uyainah Ibn Hisn got up and affirmed his claim over the blood of Amir Ibn Al-Adbat Al-Ashja'i (whom Muhallim had killed). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do you accept the blood-money?" they rejected. Then, a man from the sons of Laith called Mukaitil got up and said: "O Messenger of Allah! I have no example for this who was murdered in the early days of Islam but that of a herd of sheep, and when the first of them was thrown, the last of them ran away." (i.e. that the murderer should be killed in retaliation for his killing) On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You shall have (as blood-money) fifty (camels) on our journey, and further fifty when we return." They then accepted the blood-money.

3 ـ بابُ مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بالخِيَارِ بَيْنَ إحْدَى ثَلاثٍ

2623 ـ **حدّثنا** عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ. قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. ح وَحَدَّثَنَا أَبُو بَكْرٍ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا جَرِيرٌ وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، جَمِيعاً عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الْحَرِثِ بْنِ فُضَيْلٍ (أَظُنُّهُ عَنِ ابْنِ أَبِي الْعَوْجَاءِ، وَاسْمُهُ سُفْيَانُ) عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أُصِيبَ بِدَمٍ أَوْ خَبْلٍ»** وَالْخَبْلُ الْجُرْحُ **«فَهُوَ بِالْخِيَارِ بَيْنَ إِحْدَى ثَلاثٍ. فَإِنْ أَرَادَ الرَّابِعَةَ، فَخُذُوا عَلَى يَدَيْهِ: أَنْ يَقْتُلَ أَوْ يَعْفُوَ أَوْ يَأْخُذَ الدِّيَةَ. فَمَنْ فَعَلَ شَيْئاً مِنْ ذٰلِكَ فَعَادَ، فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِداً مُخَلَّداً فِيهَا أَبَداً»**.

2624 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يَقْتُلَ وَإِمَّا أَنْ يُفْدَى»**.

4 ـ بابُ مَنْ قَتَلَ عَمْداً، فَرَضُوا بالدِّيَةِ

2625 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ زَيْدِ بْنِ ضُمَيْرَةَ. حَدَّثَنِي أَبِي وَعَمِّي، وَكَانَا شَهِدَا حُنَيْناً مَعَ رَسُولِ اللَّهِ ﷺ، قَالاَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ. ثُمَّ جَلَسَ تَحْتَ شَجَرَةٍ. فَقَامَ إِلَيْهِ الأَقْرَعُ بْنُ حَابِسٍ، وَهُوَ سَيِّدُ حِنْدِفٍ، يَرُدُّ عَنْ دَمِ مُحَلِّمِ بْنِ جَثَّامَةَ. وَقَامَ عُيَيْنَةُ بْنُ حِصْنٍ يَطْلُبُ بِدَمِ عَامِرِ بْنِ الأَضْبَطِ. وَكَانَ أَشْجَعِيًّا. فَقَالَ لَهُمُ النَّبِيُّ ﷺ: **«تَقْبَلُونَ الدِّيَةَ؟»** فَأَبَوْا. فَقَامَ رَجُلٌ مِنْ بَنِي لَيْثٍ، يُقَالُ لَهُ مُكَيْتِلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ مَا شَبَّهْتُ هٰذَا الْقَتِيلَ، فِي غُرَّةِ الإِسْلاَمِ، إِلاَّ كَغَنَمٍ وَرَدَتْ، فَرُمِيَتْ، فَنَفَرَ آخِرُهَا، فَقَالَ النَّبِيُّ ﷺ: **«لَكُمْ خَمْسُونَ فِي سَفَرِنَا، وَخَمْسُونَ إِذَا رَجَعْنَا»** فَقَبِلُوا الدِّيَةَ.

2626- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills (a Muslim) intentionally, should be brought to the heirs of the murdered one, and they (have the freedom to choose to) kill him if they so like, or accept the blood-money if they so like, i.e. thirty three-year-old she-camels, thirty-four-year old she-camels, and forty pregnant she-camels: this is the blood-wet of a (killed) person, and if they agree on it, it should be given to them: this (portion) is to make grievous the blood-wet."

[5] The Blood-Money Of (Killing) In Which The Possibility Of Intention Is Probable Should Be Grievous

2627- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (blood-money of a) person killed with a whip or a stick by mistake, in which the possibility of intention is probable should be one hundred camels, forty of which should be pregnant, i.e. having their babes evident in their wombs."

(...) The same is narrated on the authority of Abdullah Ibn Amr from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

2628- It is narrated on the authority of Ibn Umar that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood up while being on the stairs of the Ka'bah, and praised Allah and lauded him, saying: "Praise be to Allah Who has proved true to His Promise, helped His servant, and defeated the confederates Alone (with no aid from others): beware! The (blood-money of a person) killed by mistake, i.e. with a whip or a stick should be one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs. Beware! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath those feet of mine (i.e. has been cancelled), barring the custodianship of the House, and supplying the pilgrims with water, which I've affirmed to their doers as they were."

[6] The Blood-Money Of The Killing By Mistake

2629- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" had made the blood-money (as much as) twelve thousand (Dirhams).

2626 ـ **حدّثنا** مَحْمُودُ بْنُ خَالِدٍ الدِّمَشْقِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قَتَلَ عَمْداً، دُفِعَ إِلَى أَوْلِيَاءِ الْقَتِيلِ. فَإِنْ شَاءُوا قَتَلُوا. وَإِنْ شَاءُوا أَخَذُوا الدِّيَةَ. وَذٰلِكَ ثَلاثُونَ حِقَّةً وَثَلاثُونَ جَذَعَةً وَأَرْبَعُونَ خَلِفَةً. وَذٰلِكَ عَقْلُ الْعَمْدِ. مَا صُولِحُوا عَلَيْهِ، فَهُوَ لَهُمْ. وَذٰلِكَ تَشْدِيدُ الْعَقْلِ»**.

5 ـ بَابُ دِيَةِ شِبْهِ الْعَمْدِ مُغَلَّظَةً

2627 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ. سَمِعْتُ الْقَاسِمَ بْنَ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: **«قَتِيلُ الْخَطَإِ شِبْهِ الْعَمْدِ، قَتِيلُ السَّوْطِ وَالْعَصَا. مِائَةٌ مِنَ الإِبِلِ. أَرْبَعُونَ مِنْهَا خَلِفَةً، فِي بُطُونِهَا أَوْلاَدُهَا»**.

حدّثنا مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

2628 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جَدْعَانَ، سَمِعَهُ مِنَ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ، يَوْمَ فَتْحِ مَكَّةَ، وَهُوَ عَلَى دَرَجِ الْكَعْبَةِ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ. فَقَالَ: **«الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ. أَلاَ إِنَّ قَتِيلَ الْخَطَإِ، قَتِيلَ السَّوْطِ وَالْعَصَا: فِيهِ مِائَةٌ مِنَ الإِبِلِ. مِنْهَا أَرْبَعُونَ خَلِفَةً، فِي بُطُونِهَا أَوْلاَدُهَا. أَلاَ إِنَّ كُلَّ مَأْثُرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ، وَدَمٍ، تَحْتَ قَدَمَيَّ هَاتَيْنِ. إِلاَّ مَا كَانَ مِنْ سِدَانَةِ الْبَيْتِ وَسِقَايَةِ الْحَاجِّ. أَلاَ إِنِّي قَدْ أَمْضَيْتُهُمَا لِأَهْلِهِمَا كَمَا كَانَا»**.

6 ـ بَابُ دِيَةِ الْخَطَإِ

2629 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُعَاذُ بْنُ هَانِىءٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ أَلْفاً.

2630- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is killed by mistake, his blood-money should be thirty one-year-old she-camels, thirty two-year-old she-camels, thirty three-year-old she-camels, and ten two-year-old he-camels." The Messenger of Allah "Allah's blessing and peace be upon him" estimated it as four hundred Dinars (of gold) or what is equal to that from (Dirhams of) silver for the town residents; and this amount differed in accordance with the difference of the prices of camels from time to time: when the price was high, the amount would increase, and when it was low, it would decrease. In this way, it (the blood-money) was between four hundred and eight hundred Dinars (of gold) or what is equal from (Dirhams of) silver, i.e. eight thousand Dirhams during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" judged that if one's blood-wet should be paid from cows, one hundred cows would be due upon the owners of cows; and if one's blood-wet should be paid from sheep, two thousand sheep would be due upon the owners of sheep.

2631- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the blood-money of (killing by) mistake: "It is of twenty three-year-old she-camels, twenty four-year-old she-camels, twenty one-year-old she-camels, twenty two-year-old she-camels, and twenty one-year-old he-camels."

2632- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" made the blood-money (of killing by mistake) twelve thousand (Dirhams); and this is the explanation of Allah's saying: "this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them!" (At-Tawbah 74) i.e. when they received the blood-money.

[7] The Blood-Money Is Due Upon The Killer's Family From The Side Of His Father, And If He Has Not, It Is Due Upon The Treasury

2633- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money should be due upon the killer's family from the side of his father.

2634- It is narrated on the authority of Al-Miqdam Ash-Shami that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

2630 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ الْمَرْوَزِيُّ. أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ قُتِلَ خَطأً، فَدِيَتُهُ مِنَ الإِبِلِ ثَلاثُونَ بِنْتَ مَخَاضٍ وَثَلاثُونَ ابْنَةَ لَبُونٍ وَثَلاثُونَ حِقَّةً، وَعَشَرَةُ بَنِي لَبُونٍ**». وَكَانَ رَسُولُ اللَّهِ ﷺ يُقَوِّمُهَا عَلَى أَهْلِ الْقُرَى أَرْبَعَمِائَةِ دِينَارٍ، أَوْ عَدْلَهَا مِنَ الْوَرِقِ. وَيُقَوِّمُهَا عَلَى أَزْمَانِ الإِبِلِ، إِذَا غَلَتْ رَفَعَ ثَمَنَهَا. وَإِذَا هَانَتْ نَقَصَ مِنْ ثَمَنِهَا. عَلَى نَحْوِ الزَّمَانِ مَا كَانَ. فَبَلَغَ قِيمَتُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَا بَيْنَ الأَرْبَعِمِائَةِ دِينَارٍ إِلَى ثَمَانِمِائَةِ دِينَارٍ. أَوْ عَدْلُهَا مِنَ الْوَرِقِ ثَمَانِيَةُ آلافِ دِرْهَمٍ. وَقَضَى رَسُولُ اللَّهِ ﷺ أَنَّ مَنْ كَانَ عَقْلُهُ فِي الْبَقَرِ، عَلَى أَهْلِ الْبَقَرِ، مِائَتَيْ بَقَرَةٍ. وَمَنْ كَانَ عَقْلُهُ فِي الشَّاءِ، عَلَى أَهْلِ الشَّاءِ، أَلْفَيْ شَاةٍ.

2631 ـ **حدّثنا** عَبْدُ السَّلامِ بْنُ عَاصِمٍ. حَدَّثَنَا الصَّبَّاحُ بْنُ مُحَارِبٍ. حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ. حَدَّثَنَا زَيْدُ بْنُ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ الطَّائِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فِي دِيَةِ الْخَطَإِ عِشْرُونَ حِقَّةً وَعِشْرُونَ جَذَعَةً وَعِشْرُونَ بِنْتَ مَخَاضٍ وَعِشْرُونَ بِنْتَ لَبُونٍ وَعِشْرُونَ بَنِي مَخَاضٍ ذُكُورٌ**».

2632 ـ **حدّثنا** الْعَبَّاسُ بْنُ جَعْفَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ. حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ جَعَلَ الدِّيَةَ اثْنَيْ عَشَرَ أَلْفاً. قَالَ: وَذَلِكَ قَوْلُهُ: ﴿وَمَا نَقَمُوٓاْ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ﴾ [التوبة: 74]. قَالَ: بِأَخْذِهِمُ الدِّيَةَ.

7 ـ بابُ الدِّيَةُ على العَاقِلَةِ فَإِنْ لَمْ يَكُنْ عَاقِلَةٌ ففي بَيْتِ المَالِ

2633 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبِي، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ؛ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ بِالدِّيَةِ عَلَى الْعَاقِلَةِ.

2634 ـ **حدّثنا** يَحْيَى بْنُ دُرُسْتَ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدٍ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عَنِ الْمِقْدَامِ

said: "I'm the heir of such as has no heir in the sense that I fulfill the blood-money on his behalf (if he has no one from the side of his father) and inherit his property (which is to be given to the treasury); and the maternal uncle is the heir of such as has no heir in the sense that he fulfills the blood-money on his behalf (if he has no one from the side of his father) and inherit his property."

[8] When One Holds Back The Claimant Of The Blood Of The Murdered From Retaliation Or Even Taking The Blood-Wet

2635- It is narrated on the authority of Ibn Abbas, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "He, who kills out of falsehood or fanaticism by a stone, a whip or a stick, the blood-money of (killing by) mistake becomes due upon him; and he, who kills intentionally, should be killed in retaliation (according to the law of equality); and whoever withholds such (killing) from him incurs upon himself the curse of Allah, the angels and all the people, and no repentance nor ransom will be accepted from him."

[9] When There Is No Retaliation

2636- It is narrated on the authority of Nimran Ibn Jariyah that a man struck another with the sword on his forearm, and cut it without the joint, thereupon he asked the Messenger of Allah "Allah's blessing and peace be upon him" to help him take reprisal from him, who ordered that the blood-money should be given to him. He said: "O Messenger of Allah! I would like to take reprisal, equal for equal." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Accept the blood-money, might Allah bless you in it!" thus, he gave him no judgement to take retaliation equal for equal.

2637- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no retaliation to be exacted in the slight wound of the head, the superficial pierce (which does not go through the inside of the body or the head), or the break that dislocates the bones" (and rather the blood-money should be accepted).

[10] The Causer Of Injury Is Ransomed From The Retaliation

2638- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Jahm Ibn Hudhaifah to collect alms, thereupon a man quarreled him over his charity, and Abu Jahm struck him and caused injury to him. They (his people) came to the Messenger of Allah "Allah's blessing and peace be upon him" and

الشَّامِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا وَارِثُ مَنْ لاَ وَارِثَ لَهُ، أَعْقِلُ عَنْهُ وَأَرِثُهُ. وَالْخَالُ وَارِثُ مَنْ لاَ وَارِثَ لَهُ، يَعْقِلُ عَنْهُ وَيَرِثُهُ».

8 ـ بابُ مَنْ حَالَ بَيْنَ وَلِيِّ المَقْتُولِ وبَيْنَ القَوَدِ أَوِ الدِّيَةِ

2635 ـ **حدّثنا** مُحَمَّدُ بْنُ مَعْمَرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ فِي عِمِّيَّةٍ أَوْ عَصَبِيَّةٍ بِحَجَرٍ أَوْ سَوْطٍ أَوْ عَصاً، فَعَلَيْهِ عَقْلُ الْخَطَإِ. وَمَنْ قَتَلَ عَمْداً فَهُوَ قَوَدٌ. وَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ».

9 ـ بابُ ما لا قَوَدَ فِيهِ

2636 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ دَهْثَمِ بْنِ قُرَّانَ. حَدَّثَنِي نِمْرَانُ بْنُ جَارِيَةَ، عَنْ أَبِيهِ؛ أَنَّ رَجُلاً ضَرَبَ رَجُلاً عَلَى سَاعِدِهِ بِالسَّيْفِ فَقَطَعَهَا مِنْ غَيْرِ مَفْصِلٍ. فَاسْتَعْدَى عَلَيْهِ النَّبِيَّ ﷺ. فَأَمَرَ لَهُ بِالدِّيَةِ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْقِصَاصَ. فَقَالَ: «خُذِ الدِّيَةَ. بَارَكَ اللَّهُ لَكَ فِيهَا». وَلَمْ يَقْضِ لَهُ بِالْقِصَاصِ.

2637 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ مُعَاذِ بْنِ مُحَمَّدٍ الأَنْصَارِيِّ، عَنِ ابْنِ صُهْبَانَ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ قَوَدَ فِي الْمَأْمُومَةِ وَلاَ الْجَائِفَةِ وَلاَ الْمُنَقِّلَةِ».

10 ـ بابُ الجَارِحُ يَفْتَدِي بالقَوَدِ

2638 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا جَهْمِ بْنَ حُذَيْفَةَ مُصَدِّقاً. فَلاَجَّهُ رَجُلٌ فِي صَدَقَتِهِ، فَضَرَبَهُ أَبُو جَهْمٍ فَشَجَّهُ. فَأَتَوُا النَّبِيَّ ﷺ فَقَالُوا: الْقَوَدَ يَا رَسُولَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: «لَكُمْ كَذَا وَكَذَا» فَلَمْ يَرْضَوْا. فَقَالَ: «لَكُمْ كَذَا

sought retaliation equal for equal. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Take such and such (property as blood-money)" but they rejected, and he said once again: "Take further such and such (property instead of retaliation)." And they accepted. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and informing them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Those people belonging to (the sons of) Laith asked me for retaliation (from Abu Jahm), and I offered to them such and such (property as blood-money): have you accepted?" they answered in the negative, thereupon the Emigrants intended to harm them, but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to desist, and they did accordingly. Then, the Messenger of Allah "Allah's blessing and peace be upon him" invited them, and offered to them an increase (of property) and asked them: "Have you accepted?" they answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and informing them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people (and informed them of that) and said: "Have you accepted?" they answered in the affirmative. Ibn Majah said: I heard Muhammad Ibn Yahya having said: Only Ma'mar relates this narration, and I do not know anyone other than him having related it.

[11] The Blood-Money Of The Fetus

2639- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of a fetus is to emancipate a slave or a slave-girl. On that he, against whom the judgement was passed said: "Should we give a blood-money for such as has not (been born in order to get) food or drink, nor has he cried nor has he screamed (at birth for he ahs not come out alive from the womb of his mother)? Such a thing should be then cancelled!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (man) says like the saying of a poet! A slave or a slave-girl (should be given as the blood-money of the fetus)."

2640- It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: Umar Ibn Al-Khattab consulted the people in the matter of causing the woman to have abortion, i.e. to have miscarriage, thereupon Al-Mughirah Ibn Shu'bah said: I witnessed the Messenger of Allah "Allah's blessing and peace be upon him" when he judged that a slave or a slave-girl

وَكَذَا». فَرَضُوا. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ؟» قَالُوا: نَعَمْ. فَخَطَبَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّ هٰؤُلاَءِ اللَّيْثِيِّينَ أَتَوْنِي يُرِيدُونَ الْقَوَدَ. فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا. أَرَضِيتُمْ؟» قَالُوا: لاَ. فَهَمَّ بِهِمُ الْمُهَاجِرُونَ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ يَكُفُّوا. فَكَفُّوا. ثُمَّ دَعَاهُمْ فَزَادَهُمْ. فَقَالَ: «أَرَضِيتُمْ؟» قَالُوا: نَعَمْ. قَالَ: «إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ» قَالُوا: نَعَمْ. فَخَطَبَ النَّبِيُّ ﷺ ثُمَّ قَالَ: «أَرَضِيتُمْ؟» قَالُوا: نَعَمْ.

قَالَ ابْنُ مَاجَةَ: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَىٰ يَقُولُ: تَفَرَّدَ بِهٰذَا مَعْمَرٌ. لاَ أَعْلَمُ رَوَاهُ غَيْرُهُ.

11 ـ بَابُ دِيَةِ الْجَنِينِ

2639 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ بِغُرَّةٍ: عَبْدٍ أَوْ أَمَةٍ. فَقَالَ الَّذِي قُضِيَ عَلَيْهِ: أَنَعْقِلُ مَنْ لاَ شَرِبَ وَلاَ أَكَلَ. وَلاَ صَاحَ وَلاَ اسْتَهَلَّ. وَمِثْلُ ذٰلِكَ يُطَلُّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هٰذَا لَيَقُولُ بِقَوْلِ شَاعِرٍ. فِيهِ غُرَّةٌ، عَبْدٌ أَوْ أَمَةٌ».

2640 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ؛ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ؛ قَالَ: اسْتَشَارَ عُمَرُ بْنُ الْخَطَّابِ النَّاسَ فِي إِمْلاَصِ الْمَرْأَةِ. يَعْنِي سِقْطَهَا. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ قَضَىٰ فِيهِ بِغُرَّةٍ، عَبْدٍ أَوْ أَمَةٍ. فَقَالَ عُمَرُ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ. فَشَهِدَ مَعَهُ مُحَمَّدُ بْنُ مَسْلَمَةَ.

should be given for that. Umar said to him: Bring me such as bear witness with you. Muhammad Ibn Maslamah bore witness to that with him.

2641- It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab called upon the people (to tell him of) the judgement of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to that, i.e. (causing miscarriage of) the fetus, thereupon Hammal Ibn Malik Ibn An-Nabighah stood up and said: I had two wives, one of whom struck the other with a heavy stick, and killed her, and caused her fetus to die, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that a slave should be given (as a blood-money) for the fetus, and that she should be killed (in retaliation) for her (whom she murdered).

[12] One's (Portion Of) Heritage From The Blood-Money

2642- It is narrated on the authority of Sa'id Ibn Al-Musayyab that Umar used to say: "The blood-money should be inherited by one's close relative from the side of his father, and the woman inherits nothing from the blood-money of her husband" until Ad-Dahhak Ibn Sufyan wrote to him (a message in which he told him) that the Messenger of Allah "Allah's blessing and peace be upon him" made the wife of Ashyam Ad-Dibabi inherit from the blood-money of her husband.

2643- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" gave Hammal Ibn Malik Al-Hudhali Al-Lihyani a judgement to receive his (portion of) heritage from the blood-money of his wife, whom his another wife had killed.

[13] The Blood-Money Of The Infidel

2644- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of the people of both Scriptures, the Jews and the Christians should be half that of the Muslims.

[14] The Killer Never Inherits

2645- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the killer never inherits."

2646- It is narrated on the authority of Amr Ibn Shu'aib that Abu Qatadah, a man from Banu Mudlij killed his son, thereupon Umar took him (a blood-money consisting of) one hundred camels: thirty three-year-old she-camels, thirty four-year-old she-camels, and forty pregnant she-camels.

2641 ـ **حدّثنا** أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ. أَخْبَرَنِي ابْنُ جُرَيْجٍ. حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ طَاوُساً عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ نَشَدَ النَّاسَ قَضَاءَ النَّبِيِّ ﷺ فِي ذٰلِكَ. يَعْنِي فِي الْجَنِينِ. فَقَامَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ فَقَالَ: كُنْتُ بَيْنَ امْرَأَتَيْنِ لِي. فَضَرَبَتْ إِحْدَاهُمَا الأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا، وَقَتَلَتْ جَنِينَهَا. فَقَضَى رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ بِغُرَّةٍ، عَبْدٍ. وَأَنْ تُقْتَلَ بِهَا.

12 ـ بابُ المِيرَاثِ مِنَ الدِّيَةِ

2642 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ عُمَرَ كَانَ يَقُولُ: الدِّيَةُ لِلْعَاقِلَةِ، وَلاَ تَرِثُ الْمَرْأَةُ مِنْ دِيَةِ زَوْجِهَا شَيْئاً. حَتَّى كَتَبَ إِلَيْهِ الضَّحَّاكُ بْنُ سُفْيَانَ أَنَّ النَّبِيَّ ﷺ وَرَّثَ امْرَأَةَ أَشْيَمَ الضِّبَابِيِّ مِنْ دِيَةِ زَوْجِهَا.

2643 ـ **حدّثنا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ. حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ النَّبِيَّ ﷺ قَضَى لِحَمَلِ بْنِ مَالِكٍ الْهُذَلِيِّ اللَّحْيَانِيِّ بِمِيرَاثِهِ مِنِ امْرَأَتِهِ الَّتِي قَتَلَتْهَا امْرَأَتُهُ الأُخْرَى.

13 ـ بابُ دِيَةِ الكَافِرِ

2644 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ عَقْلَ أَهْلِ الْكِتَابَيْنِ نِصْفُ عَقْلِ الْمُسْلِمِينَ، وَهُمُ الْيَهُودُ وَالنَّصَارَى.

14 ـ بابُ «القَاتِلُ لا يَرِثُ»

2645 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْقَاتِلُ لاَ يَرِثُ**».

2646 ـ **حدّثنا** أَبُو كُرَيْبٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ؛ أَنَّ أَبَا قَتَادَةَ، رَجُلٌ مِنْ بَنِي مُدْلِجٍ، قَتَلَ ابْنَهُ، فَأَخَذَ مِنْهُ عُمَرُ مِائَةً مِنَ الإِبِلِ. ثَلاَثِينَ حِقَّةً، وَثَلاَثِينَ جَذَعَةً، وَأَرْبَعِينَ خَلِفَةً. فَقَالَ: أَيْنَ أَخُو الْمَقْتُولِ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَيْسَ لِقَاتِلٍ مِيرَاثٌ**».

Then, he said: Where is the brother of the murdered one? No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The killer has no heritage."

[15] The Blood-Money Is Due Upon The Close Relatives From The Side Of The Father Of The Woman (Who Kills); And Her Property Should Be Inherited By Her Offspring

2647- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money due upon the woman should be given by her close relatives from the side of her father as long as they live, even though they inherit nothing from her except what remains beyond (the portions of) her heirs; and in case she is killed, her blood-money should be inherited (as a part of her property) by her heirs, who (have the right, by their claim over her blood, to) kill her murderer.

2648- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made the blood-money due upon the close relative from the side of the father of the woman who killed. The close relatives of the killed woman said: "O Messenger of Allah! Should her property be given to us?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No! Her property is inherited by her husband and offspring."

[16] The Retaliation Concerning The Teeth

2649- It is narrated on the authority of Anas Ibn Malik that he said: Ar-Rubaiy, Anas's aunt, broke the tooth of a girl. They (the relatives of Ar-Rubaiy) requested them (the girl's relatives) to forgive, but they rejected; and they asked them to accept the compensation for the wound, but they refused. So, they went to The Prophet "Allah's blessing and peace be upon him" who ordered them to bring about retaliation. Anas Ibn An-Nadr asked: "O Messenger of Allah! Would the tooth of Ar-Rubaiy be broken? No, by Him, Who has sent you with the Truth, her tooth will not be broken." The Prophet "Allah's blessing and peace be upon him" said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl agreed and forgave her. The Prophet "Allah's blessing and peace be upon him" said: "From amongst Allah's servants, There are some who, if they take an oath by Allah, He will fulfill it."

[17] The Remuneration For (Breaking) The Teeth

2650- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

15 ـ بابٌ عَقْلُ المَرْأَةِ على عَصَبَتِهَا، ومِيرَاثُها لوَلَدِهَا

2647 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ أَنْ يَعْقِلَ الْمَرْأَةَ عَصَبَتُهَا، مَنْ كَانُوا. وَلاَ يَرِثُوا مِنْهَا شَيْئاً. إِلاَّ مَا فَضَلَ عَنْ وَرَثَتِهَا. وَإِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا. فَهُمْ يَقْتُلُونَ قَاتِلَهَا».

2648 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. حَدَّثَنَا مُجَالِدٌ عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ؛ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ الدِّيَةَ عَلَى عَاقِلَةِ الْقَاتِلَةِ. فَقَالَتْ عَاقِلَةُ الْمَقْتُولَةِ: يَا رَسُولَ اللَّهِ مِيرَاثُهَا لَنَا. قَالَ: «**لاَ. مِيرَاثُهَا لِزَوْجِهَا وَوَلَدِهَا**».

16 ـ بابُ القِصَاصِ في السِّنِّ

2649 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى، أَبُو مُوسَى. حَدَّثَنَا خَالِدُ بْنُ الْحَرِثِ وَابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: كَسَرَتِ الرُّبَيِّعُ، عَمَّةُ أَنَسٍ، ثَنِيَّةَ جَارِيَةٍ. فَطَلَبُوا الْعَفْوَ، فَأَبَوْا. فَعَرَضُوا عَلَيْهِمُ الأَرْشَ فَأَبَوْا. فَأَتَوُا النَّبِيَّ ﷺ، فَأَمَرَ بِالْقِصَاصِ. فَقَالَ أَنَسُ بْنُ النَّضْرِ: يَا رَسُولَ اللَّهِ تُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ وَالَّذِي بَعَثَكَ بِالْحَقِّ لاَ تُكْسَرُ. فَقَالَ النَّبِيُّ ﷺ: «**يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ**». قَالَ: فَرَضِيَ الْقَوْمُ، فَعَفَوْا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ**».

17 ـ بابُ دِيَةِ الأَسْنَانِ

2650 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الأَسْنَانُ سَوَاءٌ. الثَّنِيَّةُ وَالضِّرْسُ سَوَاءٌ**».

teeth are equal (in treatment): both the tooth and the premolar tooth should be equally treated (as far as remuneration is concerned)."

2651- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" judged that five camels should be given (as remuneration) for (breaking) a tooth.

[18] The Remuneration For (Cutting) Fingers

2652- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This and this i.e. both the little finger and the thumb are to be treated equally."

2653- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The fingers are to be treated equally (as far as the remuneration is concerned, which should be) ten of camels to be given for (cutting anyone of) them."

2654- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The fingers are equally treated (as far as the remuneration for cutting anyone of them is concerned)."

[19] The Injury That Discloses The Bones

2655- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the (remuneration for the) injuries that (are as deep as to) disclose the bones: "Five camels should be paid for each."

[20] When One Bites Another, Who Draws His Hand And Takes Out The Tooth Of The Biter

2656- It is narrated on the authority of Ya'li and Salamah, sons of Umayyah that they said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, and we had a companion of ours, who fought another on the way, and one of them bit the hand of the other, who, in reaction, pulled his hand out of his mouth, which caused his (the biter's) incisor tooth to fall out. He came to the Messenger of Allah "Allah's blessing and peace be upon him", and asked for remuneration for his tooth. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Does anyone of you bites the hand of his companion like a male camel bites, and then come to seek for remuneration (for breaking his tooth)? There is no remuneration for it." In

2651 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْبَالِسِيُّ. حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ. حَدَّثَنَا أَبُو حَمْزَةَ الْمَرْوَزِيُّ. حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَضَىٰ فِي السِّنِّ خَمْساً مِنَ الإِبِلِ.

18 ـ بابُ دِيَةِ الأَصَابِعِ

2652 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ وَابْنُ أَبِي عَدِيٍّ، قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«هٰذِهِ وَهٰذِهِ سَوَاءٌ»** يَعْنِي الْخِنْصَرَ وَالْبِنْصَرَ وَالإِبْهَامَ.

2653 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ الْعَتَكِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الأَصَابِعُ سَوَاءٌ كُلُّهُنَّ. فِيهِنَّ عَشْرٌ عَشْرٌ مِنَ الإِبِلِ»**.

2654 ـ **حدّثنا** رَجَاءُ بْنُ الْمُرَجَّى السَّمَرْقَنْدِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ غَالِبٍ التَّمَّارِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الأَصَابِعُ سَوَاءٌ»**.

19 ـ بابُ المُوضِحَةِ

2655 ـ **حدّثنا** جَمِيلُ بْنُ الْحَسَنِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ مَطَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«فِي الْمَوَاضِحِ خَمْسٌ خَمْسٌ مِنَ الإِبِلِ»**.

20 ـ بابُ مَنْ عَضَّ رَجُلاً فَنَزَعَ يَدَهُ فَنَدَرَ ثَنَايَاهُ

2656 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ، عَنْ عَمَّيْهِ يَعْلَىٰ وَسَلَمَةَ ابْنَيْ أُمَيَّةَ، قَالاَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ. وَمَعَنَا صَاحِبٌ لَنَا. فَاقْتَتَلَ هُوَ وَرَجُلٌ آخَرُ وَنَحْنُ بِالطَّرِيقِ. قَالَ: فَعَضَّ الرَّجُلُ يَدَ صَاحِبِهِ. فَجَذَبَ صَاحِبُهُ يَدَهُ مِنْ فِيهِ. فَطَرَحَ ثَنِيَّتَهُ، فَأَتَىٰ رَسُولَ اللَّهِ ﷺ يَلْتَمِسُ عَقْلَ ثَنِيَّتِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«يَعْمِدُ أَحَدُكُمْ إِلَى أَخِيهِ فَيَعَضُّهُ كَعِضَاضِ الْفَحْلِ. ثُمَّ يَأْتِي يَلْتَمِسُ الْعَقْلَ لاَ عَقْلَ لَهَا»** قَالَ: فَأَبْطَلَهَا رَسُولُ اللَّهِ ﷺ.

this way, the Messenger of Allah "Allah's blessing and peace be upon him" nullified it.

2657- It is narrated on the authority of Imran Ibn Husain: A man bit the arm of somebody who pulled his hand out of his mouth by force, causing one of his incisor teeth to fall out. The case was filed to The Prophet "Allah's blessing and peace be upon him" who cancelled it and said: "One of you bites his brother as a male camel bites."

[21] No Muslim Should Be Killed For An Infidel

2658- It is narrated on the authority of Abu Juhaifah that he said: I asked Ali Ibn Abu Talib: "Do you have anything of knowledge beyond what the people have?" he said: "No, by Allah, we have but what the people have, except the understanding of the Holy Qur'an Allah endows a man with, and what this document contains: it has the blood-wets (written) from the Messenger of Allah "Allah's blessing and peace be upon him", and that no Muslim should be killed for an infidel."

2659- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim should be killed for an infidel."

2660- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim nor a non-Muslim having a pledge (of protection) should be killed for an infidel."

[22] No Father Should Be Killed For His Son

2661- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No father should be killed for his son."

2662- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Umar Ibn Al-Khattab said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No father should be killed for a son."

[23] Should A Free Be Killed For A Slave

2663- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills his slave, we should kill him (in retaliation); and he who cuts the nose of his (slave), we should cut his nose (in implementation of the law of equality in wounds)."

2657 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ؛ أَنَّ رَجُلاً عَضَّ رَجُلاً عَلَى ذِرَاعِهِ. فَنَزَعَ يَدَهُ، فَوَقَعَتْ ثَنِيَّتُهُ. فَرُفِعَ إِلَى النَّبِيِّ ﷺ. فَأَبْطَلَهَا وَقَالَ: «**يَقْضَمُ أَحَدُكُمْ كَمَا يَقْضَمُ الْفَحْلُ**».

21 ـ بابٌ «لا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ»

2658 ـ **حدّثنا** عَلْقَمَةُ بْنُ عَمْرٍو الدَّارِمِيُّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَيْفَةَ؛ قَالَ: قُلْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْعِلْمِ لَيْسَ عِنْدَ النَّاسِ؟ قَالَ: لاَ. وَاللَّهِ مَا عِنْدَنَا إِلاَّ مَا عِنْدَ النَّاسِ. إِلاَّ أَنْ يَرْزُقَ اللَّهُ رَجُلاً فَهْماً فِي الْقُرْآنِ. أَوْ مَا فِي هٰذِهِ الصَّحِيفَةِ. فِيهَا الدِّيَاتُ عَنْ رَسُولِ اللَّهِ ﷺ وَأَنْ لاَ يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

2659 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يُقْتَلُ مُسْلِمٌ بِكَافِرٍ**».

2660 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلاَ ذُو عَهْدٍ فِي عَهْدِهِ**».

22 ـ بابٌ «لا يُقْتَلُ الوَالِدُ بِوَلَدِهِ»

2661 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يُقْتَلُ بِالْوَلَدِ الْوَالِدُ**».

2662 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يُقْتَلُ الْوَالِدُ بِالْوَلَدِ**».

23 ـ بابٌ هَلْ يُقْتَلُ الحُرُّ بِالعَبْدِ؟

2663 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ. وَمَنْ جَدَعَهُ جَدَعْنَاهُ**».

2664- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Once, a man killed his slave intentionally, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" lashed him one hundred lashes, sentenced him to one-year exile, and erased his share from those of Muslims.

[24] The Killer Should Be Killed In The Same Way As He Kills

2665- It is narrated on the authority of Anas Ibn Malik that a Jew crushed the head of a woman between two stones, and killed her, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" crushed his head between two stones (and killed him).

2666- It is narrated on the authority of Anas Ibn Malik: A girl was killed (with a stone) by A Jew on account of (usurping) her ornaments. The Prophet "Allah's blessing and peace be upon him" asked her: "Did so-and-so kill you?" She nodded in the negative. He asked her for the second time, saying: "Did so-and-so kill you?" She nodded in the negative. He said for the third time, saying: "Did so-and-so kill you?" She nodded agreeing. then, The Messenger of Allah "Allah's blessing and peace be upon him" killed him between two stones.

[25] There Is No Retaliation To Be Exacted But With The Sword

2667- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no retaliation to be exacted but with the sword."

2668- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no retaliation to be exacted but with the sword."

[26] No (Sin Of A) Crime Committed By Anyone Should Be Drawn Upon Another

2669- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in the Farewell Hajj: "Beware! No criminal should draw (the sin of) his crime but upon himself: no father should draw (the sin of) his crime upon his son, nor should a son draw (the sin of) his crime upon his father."

2670- It is narrated on the authority of Tariq Al-Muharibi that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands so much that I saw the whiteness of his armpits, and

2664 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا ابْنُ الطَّبَّاعِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ. وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَتَلَ رَجُلٌ عَبْدَهُ عَمْداً مُتَعَمِّداً. فَجَلَدَهُ رَسُولُ اللَّهِ ﷺ مِائَةً. وَنَفَاهُ سَنَةً. وَمَحَا سَهْمَهُ مِنَ الْمُسْلِمِينَ.

24 ـ بابٌ يُقْتَادُ مِنَ القَاتِلِ كَمَا قَتَلَ

2665 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هَمَّامِ بْنِ يَحْيَىٰ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ يَهُودِيًّا رَضَخَ رَأْسَ امْرَأَةٍ بَيْنَ حَجَرَيْنِ فَقَتَلَهَا. فَرَضَخَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ بَيْنَ حَجَرَيْنِ.

2666 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا. فَقَالَ لَهَا: «**أَقَتَلَكِ فُلاَنٌ؟**» فَأَشَارَتْ بِرَأْسِهَا: أَنْ لاَ. ثُمَّ سَأَلَهَا الثَّانِيَةَ. فَأَشَارَتْ بِرَأْسِهَا: أَنْ لاَ. ثُمَّ سَأَلَهَا الثَّالِثَةَ. فَأَشَارَتْ بِرَأْسِهَا: أَنْ نَعَمْ. فَقَتَلَهُ رَسُولُ اللَّهِ ﷺ بَيْنَ حَجَرَيْنِ.

25 ـ بابٌ «لا قَوَدَ إلاّ بالسَّيْفِ»

2667 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُرُوقِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أَبِي عَازِبٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ قَوَدَ إِلاَّ بِالسَّيْفِ**».

2668 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ. حَدَّثَنَا الْحُرُّ بْنُ مَالِكٍ الْعَنْبَرِيُّ. حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ قَوَدَ إِلاَّ بِالسَّيْفِ**».

26 ـ بابٌ «لا يَجْنِي أَحَدٌ على أَحَدٍ»

2669 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فِي حِجَّةِ الْوَدَاعِ: «**أَلاَ لاَ يَجْنِي جَانٍ إِلاَّ عَلَى نَفْسِهِ. لاَ يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلاَ مَوْلُودٌ عَلَى وَالِدِهِ**».

2670 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ. حَدَّثَنَا جَامِعُ بْنُ شَدَّادٍ، عَنْ طَارِقٍ الْمُحَارِبِيِّ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ

then he said: "Beware! No mother should bring (the sin of) her crime upon her son! No mother should bring (the sin of) her crime upon her son!"

2671- It is narrated on the authority of Al-Khashkhash Al-Anbari that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" having my son with me, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Do not draw (the sin of) your crime upon your son, nor should he draw (the sin of) his crime upon you!"

2672- It is narrated on the authority of Usamah Ibn Sharik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no soul draws (the sin of) its crime upon another."

[27] When There Is No Recompense

2673- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No recompense is due upon the wound caused by an animal; and no recompense is due (when one is killed) because of working in mines; and there is no recompense due (when one is killed) because of (falling into) a well."

2674- It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No recompense is due for a wound caused by an animal; and no recompense is due (when one is killed) because of working in mines."

2675- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" judged that there is no recompense (to be given when one is killed) because of working in mines; and there is no compensation (to be paid when one is killed) because of (falling into) a well; and there is no remuneration (to be taken) for a wound caused by an animal belonging to the cattle: all of that is of the wastage, for which there is no recompense.

2676- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no recompense for (any damage caused by) the fire."

[28] Swearing (By Allah To Confirm Or Refute The Claim)

2677- It is narrated on the authority of Sahl Ibn Abu Hathmah from some great men of his tribe: Abdullah Ibn Sahl and Muhaiyyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisah was informed that Abdullah Ibn Sahl had been killed

يَرْفَعُ يَدَيْهِ، حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ، يَقُولُ: «**أَلاَ لاَ تَجْنِي أُمٌّ عَلَى وَلَدٍ. أَلاَ لاَ تَجْنِي أُمٌّ عَلَى وَلَدٍ**».

2671 ـ **حدّثنا** عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنْ حُصَيْنِ بْنِ أَبِي الْحُرِّ، عَنِ الْخَشْخَاشِ الْعَنْبَرِيِّ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَمَعِي ابْنِي. فَقَالَ: «**لاَ تَجْنِي عَلَيْهِ، وَلاَ يَجْنِي عَلَيْكَ**».

2672 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ. حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ. حَدَّثَنَا أَبُو الْعَوَّامِ الْقَطَّانُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ زِيَادِ بْنِ عِلاَقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَجْنِي نَفْسٌ عَلَى أُخْرَى**».

27 ـ بَابُ الْجُبَارِ

2673 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْعَجْمَاءُ جَرْحُهَا جُبَارٌ. وَالْمَعْدِنُ جُبَارٌ. وَالْبِئْرُ جُبَارٌ**».

2674 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ**».

2675 ـ **حدّثنا** عَبْدُ رَبِّهِ بْنُ خَالِدٍ النُّمَيْرِيُّ. حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ. حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ. حَدَّثَنِي إِسْحَاقُ بْنُ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ أَنَّ الْمَعْدِنَ جُبَارٌ، وَالْبِئْرَ جُبَارٌ، وَالْعَجْمَاءُ جَرْحُهَا جُبَارٌ.

وَالْعَجْمَاءُ الْبَهِيمَةُ مِنَ الأَنْعَامِ وَغَيْرِهَا. وَالْجُبَارُ هُوَ الْهَدَرُ الَّذِي لاَ يُغْرَمُ.

2676 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**النَّارُ جُبَارٌ، وَالْبِئْرُ جُبَارٌ**».

28 ـ بَابُ الْقَسَامَةِ

2677 ـ **حدّثنا** يَحْيَى بْنُ حَكِيمٍ. حَدَّثَنَا بِشْرُ بْنُ عُمَرَ. سَمِعْتُ مَالِكَ بْنَ أَنَسٍ. حَدَّثَنِي أَبُو لَيْلَى بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ أَخْبَرَهُ عَنْ رِجَالٍ مِنْ كُبَرَاءِ قَوْمِهِ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ، وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ. فَأُتِيَ مُحَيِّصَةُ فَأُخْبِرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَأُلْقِيَ فِي فَقِيرٍ أَوْ عَيْنٍ بِخَيْبَرَ. فَأَتَى يَهُودَ، فَقَالَ: أَنْتُمْ، وَاللَّهِ قَتَلْتُمُوهُ.

and thrown in a pit or a spring of those of Khaibar. Muhaiyyisah went to the Jews and said: "By Allah, you have killed my companion." The Jews said: "By Allah, we have not killed him." Muhaiyyisah then came back to his people and told them the story. He, his elder brother Huwaiyyisah and Abd Ar-Rahman Ibn Sahl came (to the Messenger of Allah "Allah's blessing and peace be upon him") and Muhaiyyisah who had been at Khaibar, proceeded to speak, but The Prophet "Allah's blessing and peace be upon him" said to him: "The eldest! The eldest!" meaning: "Let the eldest of you speak." So Huwaiyyisah spoke first and then Muhaiyyisah did. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied that they had not killed him. Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisah, Muhaiyyisah, and Abd Ar-Rahman: "Can you take an oath by which you will have the right to take the blood money?" They said: "No." He said : "Shall we ask the Jews to take an oath (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. The Messenger of Allah "Allah's blessing and peace be upon him" sent to them one-hundred she-camels and they were made to enter the house. Sahl further said:, a red one of them kicked me.

2678- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Huwaiyyisah and Muhaiyyisah, sons of Mas'ud, and Abd Ar-Rahman and Abdullah, sons of Sahl went to Khaibar in order to get provisions, thereupon Abdullah was attacked and killed. A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Should you take an oath by which you will have the right (to get the blood money of your deceased companion)?" they said: "O Messenger of Allah! How should we take an oath since we saw nothing (with our eyes)?" he said: "Then, the Jews should acquit you (from your convicting them)." On that they said: "O Messenger of Allah! they then will ruin us (by their false oath)." On that the Messenger of Allah "Allah's blessing and peace be upon him" gave the blood-money for him from his own property.

قَالُوا: وَاللَّهِ مَا قَتَلْنَاهُ. ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ. فَذَكَرَ ذٰلِكَ لَهُمْ. ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ، وَهُوَ أَكْبَرُ مِنْهُ، وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ. فَذَهَبَ مُحَيِّصَةُ يَتَكَلَّمُ، وَهُوَ الَّذِي كَانَ بِخَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِمُحَيِّصَةَ: «**كَبِّرْ. كَبِّرْ**» يُرِيدُ السِّنَّ. فَتَكَلَّمَ حُوَيِّصَةُ. ثُمَّ تَكَلَّمَ مُحَيِّصَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِمَّا أَنْ يَدُوا صَاحِبَكُمْ، وَإِمَّا أَنْ يُؤْذِنُوا بِحَرْبٍ**» فَكَتَبَ رَسُولُ اللَّهِ ﷺ فِي ذٰلِكَ. فَكَتَبُوا: إِنَّا، وَاللَّهِ مَا قَتَلْنَاهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «**تَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟**» قَالُوا: لاَ. قَالَ: «**فَتَحْلِفُ لَكُمْ يَهُودُ؟**» قَالُوا: لَيْسُوا بِمُسْلِمِينَ. فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ مِائَةَ نَاقَةٍ. حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ.

فَقَالَ سَهْلٌ: فَلَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

2678 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ حُوَيِّصَةَ وَمُحَيِّصَةَ ابْنَيْ مَسْعُودٍ، وَعَبْدَ اللَّهِ وَعَبْدَ الرَّحْمٰنِ ابْنَيْ سَهْلٍ. خَرَجُوا يَمْتَارُونَ بِخَيْبَرَ. فَعُدِيَ عَلَى عَبْدِ اللَّهِ، فَقُتِلَ. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «**تُقْسِمُونَ وَتَسْتَحِقُّونَ؟**» فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُقْسِمُ وَلَمْ نَشْهَدْ؟ قَالَ: «**فَتُبْرِئُكُمْ يَهُودُ؟**» قَالُوا: يَا رَسُولَ اللَّهِ إِذًا تَقْتُلُنَا. قَالَ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ.

[29] If One Mutilates The Body Of His Slave, He Becomes Free

2679- It is narrated on the authority of Sahl Ibn Rawh Ibn Zainab' from his father that he came to the Messenger of Allah "Allah's blessing and peace be upon him", and he had castrated a slave belonging to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" manumitted the slave in return for mutilating his body.

2680- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", and he was screaming. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What is the matter with you?" he said: "My master saw me kissing one of his slave-girls, thereupon he removed my testicles." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring me the man!" he was pursued, but they failed to bring him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to the slave): Go: you are free." He said: "O Messenger of Allah! Upon whom is it incumbent to help me, in case my master enslaves me (once again)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your help is incumbent upon every faithful believer or Muslim."

[30] The Most Ready From Amongst All The People To Refrain From What Is Shameful In Killing Are The Men Of Faith

2681- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most ready from amongst all the people to refrain from what is shameful in killing are the men of faith."

2682- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most ready from amongst all the people to refrain from what is shameful in killing are the men of faith."

[31] All The Muslims Are Equal In Their Blood

2683- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All the Muslims are equal in their blood; and they should (intimately gather and help one another like the) one hand against their enemies; and even the one belonging to the lowest social status among them has the claim to give the right of protection (to whomever he likes, and it should be respected by all of them); and (a portion of the war booty) should be brought back to even the farthest among them (as well as the nearest among them to the battle)."

29 ـ بابٌ «مَنْ مَثَّلَ بِعَبْدِهِ فَهُوَ حُرٌّ»

2679 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ؛ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ سَلَمَةَ بْنِ رَوْحِ بْنِ زِنْبَاعٍ، عَنْ جَدِّهِ؛ أَنَّهُ قَدِمَ عَلَى النَّبِيِّ ﷺ وَقَدْ خَصَىٰ غُلَامًا لَهُ. فَأَعْتَقَهُ النَّبِيُّ ﷺ بِالْمُثْلَةِ.

2680 ـ **حدّثنا** رَجَاءُ بْنُ الْمُرَجَّى السَّمَرْقَنْدِيُّ. حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ. حَدَّثَنَا أَبُو حَمْزَةَ الصَّيْرَفِيُّ. حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ صَارِخًا فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**مَا لَكَ؟**» قَالَ: سَيِّدِي رَآنِي أُقَبِّلُ جَارِيَةً لَهُ، فَجَبَّ مَذَاكِيرِي. فَقَالَ النَّبِيُّ ﷺ: «**عَلَيَّ بِالرَّجُلِ**» فَطُلِبَ فَلَمْ يُقْدَرْ عَلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اذْهَبْ. فَأَنْتَ حُرٌّ**» قَالَ: عَلَى مَنْ نُصْرَتِي يَا رَسُولَ اللَّهِ قَالَ يَقُولُ: أَرَأَيْتَ إِنِ اسْتَرَقَّنِي مَوْلَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**عَلَى كُلِّ مُؤْمِنٍ أَوْ مُسْلِمٍ**».

30 ـ بابٌ «أَعَفُّ النَّاسِ قِتْلَةً، أَهْلُ الإِيمَانِ»

2681 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ؛ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ أَعَفِّ النَّاسِ قِتْلَةً أَهْلَ الإِيمَانِ**».

2682 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ مُغِيرَةَ، عَنْ شِبَاكٍ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَيِّ بْنِ نُوَيْرَةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَعَفَّ النَّاسِ قِتْلَةً، أَهْلُ الإِيمَانِ**».

31 ـ بابٌ «الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ»

2683 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَىٰ الصَّنْعَانِيُّ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ حَنَشٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ. وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ. يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، وَيُرَدُّ عَلَى أَقْصَاهُمْ**».

2684- It is narrated on the authority of Ma'qil Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "All the Muslims and should (intimately gather and help one another like the) one hand against enemies; and they are equal in their blood."

2685- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of the Muslims should be against their enemies: they are equal in their blood and property; and the right of protection given by even the lowest of the Muslims (to whomever he likes) should be effective; and even the farthest among the Muslims (from the battlefield as well as the nearest among them) has (the right) to have (a share from the war booty)."

[32] What About Such As Kills A Non-Muslim Engaged In Covenant (With Muslims To Live In Terms Of The Right Of Safety)

2686- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a (non-Muslim who) has a pledge (of safety from the Muslims), will not smell the smell of the Garden, even though its smell will be detected from a distance (covered in) forty years."

2687- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a (non-Muslim who) has a pledge (of protection from the Muslims, according to which) he has the right of safety from Allah and His Messenger, will not smell the smell of the Garden, even though its smell will be detected from a distance (covered in) seventy years."

[33] When One Entrusts To Another To Protect Him, And He Kills Him

2688- It is narrated on the authority of Rifa'ah Ibn Shaddad Al-Qitbani that he said: Had it not been for a statement I heard from Amr Ibn Al-Hamiq Al-Khuza'i, surely, I would have parted the head of Al-Mukhtar from his body. I heard him having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who entrusts to a man to protect him, and he kills him, will carry a flag of treachery on the Day of Judgement."

2689- It is narrated on the authority of Rifa'ah Ibn Shaddad that he said: I entered upon Al-Mukhtar in his palace and he said: "Gabriel has just left me this hour." Nothing prevented me from chopping off his head but a narration I heard from Sulaiman Ibn Surd from the Messenger of Allah

2684 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، أَبُو حَمْزَةَ، عَنْ عَبْدِ السَّلاَمِ بْنِ أَبِي الْجَنُوبِ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْمُسْلِمُونَ يَدٌ عَلَى مَنْ سِوَاهُمْ. وَتَتَكَافَأُ دِمَاؤُهُمْ»**.

2685 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَدُ الْمُسْلِمِينَ عَلَى مَنْ سِوَاهُمْ. تَتَكَافَأُ دِمَاؤُهُمْ وَأَمْوَالُهُمْ. وَيُجِيرُ عَلَى الْمُسْلِمِينَ أَدْنَاهُمْ، وَيَرُدُّ عَلَى الْمُسْلِمِينَ أَقْصَاهُمْ»**.

32 ـ بابُ مَنْ قَتَلَ مُعَاهَداً

2686 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قَتَلَ مُعَاهَداً، لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَاماً»**.

2687 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مَعْدِيُّ بْنُ سُلَيْمَانَ. أَنْبَأَنَا ابْنُ عَجْلاَنَ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَنْ قَتَلَ مُعَاهَداً، لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ، لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ. وَرِيحُهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَاماً»**.

33 ـ بابُ مَنْ أَمِنَ رَجُلاً على دَمِهِ فَقَتَلَهُ

2688 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رِفَاعَةَ بْنِ شَدَّادٍ الْقِتْبَانِيِّ؛ قَالَ: لَوْلاَ كَلِمَةٌ سَمِعْتُهَا مِنْ عَمْرِو بْنِ الْحَمِقِ الْخُزَاعِيِّ، لَمَشَيْتُ فِيمَا بَيْنَ رَأْسِ الْمُخْتَارِ وَجَسَدِهِ. سَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَمِنَ رَجُلاً عَلَى دَمِهِ فَقَتَلَهُ فَإِنَّهُ يَحْمِلُ لِوَاءَ غَدْرٍ يَوْمَ الْقِيَامَةِ»**.

2689 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو لَيْلَى عَنْ أَبِي عُكَّاشَةَ، عَنْ رِفَاعَةَ؛ قَالَ: دَخَلْتُ عَلَى الْمُخْتَارِ فِي قَصْرِهِ. فَقَالَ: قَامَ جِبْرَائِيلُ مِنْ عِنْدِي السَّاعَةَ. فَمَا مَنَعَنِي مِنْ ضَرْبِ عُنُقِهِ إِلاَّ حَدِيثٌ سَمِعْتُهُ مِنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«إِذَا أَمِنَكَ الرَّجُلُ عَلَى دَمِهِ، فَلاَ تَقْتُلْهُ»** فَذَاكَ الَّذِي مَنَعَنِي مِنْهُ.

"Allah's blessing and peace be upon him" in which he said: "If a man places his confidence in you to keep him alive, do not kill him." This is what prevented me from killing him.

[34] When The Killer Is Forgiven

2690- It is narrated on the authority of Abu Hurairah that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man killed another, and he was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who gave him to the heir of the murdered person. The killer said: "By Allah, O Messenger of Allah, I've not intended to kill him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to the heir of the murdered person: "No doubt, if he is true in what he says, and you kill him, you will be admitted to the fire." He then released him. He was fastened by a leather strap, and when he came out, he was dragging it, thereupon he was called the man of the leather strap.

2691- It is narrated on the authority of Anas Ibn Malik that he said: An heir of a killed man brought the killer to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Forgive him." But he rejected. He further asked him to accept the blood-money, but he refused. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and kill him: indeed, (if you do so) you will be like him (in the sin of killing for the killer pretended he had no real intention to kill the deceased)." He (the heir of the deceased) was caught up with and it was said to him: The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and kill him: indeed, (if you do so) you will be like him (in the sin of killing)." Then, he released him. While he was going to his family, he was seen dragging a leather strap, with which the heir (of the deceased) was thought to have fastened him. According to the narration of Abu Umair, Abd Ar-Rahman Ibn Al-Qasim said: No one, after the Messenger of Allah "Allah's blessing and peace be upon him", has the right to say (to the claimant of the blood): "Kill him (the killer) (and if you do so) you will be like him."

[35] The Forgiveness Concerning The Retaliation

2692- It is narrated on the authority of Anas Ibn Malik that he said: No case pertaining to retaliation was brought to the Messenger of Allah "Allah's blessing and peace be upon him" but that he would exhort (the claimant) to forgive (the criminal).

34 ـ بابُ العَفْوِ عَنِ القَاتِلِ

2690 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَتَلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ. فَقَالَ الْقَاتِلُ: يَا رَسُولَ اللَّهِ وَاللَّهِ مَا أَرَدْتُ قَتْلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْوَلِيِّ: «**أَمَا إِنَّهُ إِنْ كَانَ صَادِقاً ثُمَّ قَتَلْتَهُ، دَخَلْتَ النَّارَ**» قَالَ: فَخَلَّىٰ سَبِيلَهُ. قَالَ: وَكَانَ مَكْتُوفاً بِنِسْعَةٍ. فَخَرَجَ يَجُرُّ نِسْعَتَهُ. فَسُمِّيَ ذَا النِّسْعَةِ.

2691 ـ **حدّثنا** أَبُو عُمَيْرٍ، عِيسَى بْنُ مُحَمَّدٍ النَّحَّاسُ، وَعِيسَى بْنُ يُونُسَ، وَالْحُسَيْنُ بْنُ أَبِي السُّرَى الْعَسْقَلاَنِيُّ، قَالُوا: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ شَوْذَبٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: أَتَىٰ رَجُلٌ بِقَاتِلِ وَلِيِّهِ إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ النَّبِيُّ ﷺ: «**اعْفُ**» فَأَبَىٰ. فَقَالَ: «**خُذْ أَرْشَكَ**» فَأَبَىٰ. قَالَ: «**اذْهَبْ فَاقْتُلْهُ فَإِنَّكَ مِثْلُهُ**». قَالَ: فَلُحِقَ بِهِ. فَقِيلَ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ: «**اقْتُلْهُ فَإِنَّكَ مِثْلُهُ**» فَخَلَّىٰ سَبِيلَهُ.

قَالَ: فَرُؤِيَ يَجُرُّ نِسْعَتَهُ ذَاهِباً إِلَى أَهْلِهِ. قَالَ: كَأَنَّهُ قَدْ كَانَ أَوْثَقَهُ.

قَالَ أَبُو عُمَيْرٍ فِي حَدِيثِهِ: قَالَ ابْنُ شَوْذَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ: فَلَيْسَ لِأَحَدٍ بَعْدَ النَّبِيِّ ﷺ أَنْ يَقُولَ: «**اقْتُلْهُ فَإِنَّكَ مِثْلُهُ**».

قَالَ ابْنُ مَاجَةَ: هٰذَا حَدِيثُ الرَّمْلِيِّينَ، لَيْسَ إِلاَّ عِنْدَهُمْ.

35 ـ بابُ العَفْوِ في القِصَاصِ

2692 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا حَبَّانُ بْنُ هِلاَلٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ الْمُزَنِيُّ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ (قَالَ: لاَ أَعْلَمُهُ إِلاَّ عَنْ أَنَسِ بْنِ مَالِكٍ) قَالَ: مَا رُفِعَ إِلَى رَسُولِ اللَّهِ ﷺ شَيْءٌ فِيهِ الْقِصَاصُ، إِلاَّ أَمَرَ فِيهِ بِالْعَفْوِ.

2693- It is narrated on the authority of Abu Ad-Darda' that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No man is harmed in any part of his body (by anyone), which he gives in charity (by leaving retaliation) but that Allah elevates him a degree, and plots out a sin from him."

[36] The Murdering Pregnant Should Be Killed In Retaliation (Even Though After Her Delivery)

2694- It is narrated on the authority of Mu'adh Ibn Jabal, Abu Ubaidah Ibn Al-Jarrah, Ubadah Ibn As-Samit and Shaddad Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman kills anyone intentionally, and she is pregnant, she should not be killed (in retaliation) until she delivers her burden and takes care of her babe; and if a (married) woman commits adultery and she is pregnant, she should not be stoned to death until she delivers her burden and takes care of her babe."

2693 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ؛ قَالَ: قَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ رَجُلٍ يُصَابُ بِشَيْءٍ مِنْ جَسَدِهِ، فَيَتَصَدَّقُ بِهِ، إِلاَّ رَفَعَهُ اللَّهُ بِهِ دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهِ خَطِيئَةً**». سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي.

36 ـ بابُ الحَامِلِ يَجِبُ عَلَيْهَا القَوَدُ

2694 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو صَالِحٍ عَنِ ابْنِ لَهِيعَةَ، عَنِ ابْنِ أَنْعُمٍ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ. حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَعُبَادَةُ بْنُ الصَّامِتِ، وَشَدَّادُ بْنُ أَوْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الْمَرْأَةُ، إِذَا قَتَلَتْ عَمْداً، لاَ تُقْتَلُ حَتَّى تَضَعَ مَا فِي بَطْنِهَا، إِنْ كَانَتْ حَامِلاً، وَحَتَّى تَكْفُلَ وَلَدَهَا. وَإِنْ زَنَتْ، لَمْ تُرْجَمْ حَتَّى تَضَعَ مَا فِي بَطْنِهَا، وَحَتَّى تَكْفُلَ وَلَدَهَا**».

(22) THE BOOK OF BEQUESTS

[1] Did The Messenger Of Allah Make A Bequest

2695- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" left no Dinar nor Dirham nor sheep nor camel (i.e. nothing to be inherited), nor did he make a bequest (pertaining to property).

2696- It is narrated on the authority of Talhah Ibn Musarrif that he said: I asked Abdullah Ibn Abu Awfa: "Did the Messenger of Allah "Allah's blessing and peace be upon him" make a bequest pertaining to anything?" he answered in the negative, thereupon I asked him: "Then, how did he order the Muslims to make bequest?" he said: "He made a bequest to stick to Allah's Book (and his sunnah)."

It is further narrated on the authority of Talhah Ibn Musarrif: Al-Hudhail Ibn Shurahbil said: Was Abu Bakr to be a ruler over such as had a bequest from the Messenger of Allah "Allah's blessing and peace be upon him" (to become the ruler, i.e. Ali as the Rejecters alleged)? No doubt, had Abu Bakr found a pledge from the Messenger of Allah "Allah's blessing and peace be upon him" (to anyone that he should be the ruler), he would have followed him (like a camel which is driven by his lord).

2697- It is narrated on the authority of Anas Ibn Malik that he said: The general bequest of the Messenger of Allah "Allah's blessing and peace be upon him" when death approached him while he was gargling: "(I advise you to guard strictly) the prayer, and adhere to giving the right of your property and be kind to) such as your right hand possess."

2698- It is narrated on the authority of Ali Ibn Abu Talib that he said: The last statement which the Messenger of Allah "Allah's blessing and peace be upon him" said (pertaining to the commandments just before his death) was: "(I advise you to guard strictly) the prayer, and adhere to giving the right of your property and be kind to) such as your right hand possess."

[2] The Exhortation To Make Bequest

2699- It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim who has got anything of which he should make a bequest, has the right to spend two successive nights without his bequest being written with him."

2700- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such

22 ـ كِتَابُ الوَصَايَا

1 ـ باب هَلْ أَوْصَى رَسُولُ الله ﷺ؟

2695 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي وَأَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ (قَالَ أَبُو بَكْرٍ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ) عَنِ الأَعْمَشِ عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَاراً وَلاَ دِرْهَماً، وَلاَ شَاةً وَلاَ بَعِيراً، وَلاَ أَوْصَىٰ بِشَيْءٍ.

2696 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ؛ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ: أَوْصَىٰ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ؟ قَالَ: لاَ. قُلْتُ: فَكَيْفَ أُمِرَ الْمُسْلِمِينَ بِالْوَصِيَّةِ؟ قَالَ: أَوْصَىٰ بِكِتَابِ اللَّهِ.

قَالَ مَالِكٌ: وَقَالَ طَلْحَةُ بْنُ مُصَرِّفٍ: قَالَ الْهُزَيْلُ بْنُ شُرَحْبِيلَ: أَبُو بَكْرٍ كَانَ يَتَأَمَّرُ عَلَى وَصِيِّ رَسُولِ اللَّهِ ﷺ؟ وَدَّ أَبُو بَكْرٍ أَنَّهُ وَجَدَ مِنْ رَسُولِ اللَّهِ ﷺ عَهْداً، فَخَزَمَ أَنْفَهُ بِخِزَامٍ.

2697 ـ **حدّثنا** أَحْمَدُ بْنُ الْمِقْدَامِ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ. سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: كَانَتْ عَامَّةُ وَصِيَّةِ رَسُولِ اللَّهِ ﷺ حِينَ حَضَرَتْهُ الْوَفَاةُ، وَهُوَ يُغَرْغِرُ بِنَفْسِهِ: «**الصَّلاَةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ**».

2698 ـ **حدّثنا** سَهْلُ بْنُ أَبِي سَهْلٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَىٰ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ: كَانَ آخِرَ كَلاَمِ النَّبِيِّ ﷺ: «**الصَّلاَةَ وَمَا مَلَكَتْ أَيْمَانُكُمْ**».

2 ـ بابُ الحَثِّ على الوَصِيَّةِ

2699 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا حَقُّ امْرِىءٍ مُسْلِمٍ أَنْ يَبِيتَ لَيْلَتَيْنِ وَلَهُ شَيْءٌ يُوصِي فِيهِ، إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ**».

2700 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا دُرُسْتُ بْنُ زِيَادٍ. حَدَّثَنَا يَزِيدُ الرَّقَاشِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمَحْرُومُ مَنْ حُرِمَ وَصِيَّتَهُ**».

as forbidden (from attaining the degree of perfection) is the one, who is forbidden to make his bequest (before his death)."

2701- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies on a bequest (he makes before death) has, indeed, died on (the right) way and sunnah, and died in a state of piety and martyrdom, and died (with his sins) forgiven for him."

2702- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim who has got anything of which he should make a bequest, has the right to spend two successive nights without his bequest being written with him."

[3] What About The Unfairness In The Bequest

2703- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who flees from the heritage which his heir should receive (by forbidding it to him), Allah will deduct from him his heritage in the Garden on the Day of Judgement."

2704- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man might do the doing of the people of goodness for (as long as) seventy years, and then, when he makes a bequest, in which he proves unfair, his deeds will be concluded with the most evil of them, therewith he will admitted to the fire (of Hell); and a man might do the doing of the people of evil for (as long as) seventy years, and when he proves fair in his bequest, his deeds will be concluded with the best of them all, therewith he will be admitted to the Garden."

2705- It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When death approaches anyone, and he makes a bequest in accordance with (the laws and commandments of) Allah's Book, it will act as expiation for whatever obligatory charity he has left during his life." Abu Hurairah said: Recite, if you so like, Allah's saying: "Those are limits set by Allah; those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (forever) and that will be the Supreme achievement. But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: and they shall have a humiliating punishment." (An-Nisa 13:14)

2701 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ يَزِيدَ بْنِ عَوْفٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ مَاتَ عَلَى وَصِيَّةٍ، مَاتَ عَلَى سَبِيلٍ وَسُنَّةٍ. وَمَاتَ عَلَى تُقًى وَشَهَادَةٍ. وَمَاتَ مَغْفُوراً لَهُ»**.

2702 ـ **حدّثنا** مُحَمَّدُ بْنُ مُعَمَّرٍ. حَدَّثَنَا رَوْحُ بْنُ عَوْفٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«مَا حَقُّ امْرِىءٍ مُسْلِمٍ يَبِيتُ لَيْلَتَيْنِ، وَلَهُ شَيْءٌ يُوصِي بِهِ، إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ»**.

3 ـ بابُ الحَيْفِ في الوَصِيَّةِ

2703 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ، عَنْ أَبِيهِ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ فَرَّ مِنْ مِيرَاثِ وَارِثِهِ، قَطَعَ اللَّهُ مِيرَاثَهُ مِنَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ»**.

2704 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ. أَنْبَأَنَا مَعْمَرٌ عَنْ أَشْعَثَ بْنِ عَبْدِ اللَّهِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْخَيْرِ سَبْعِينَ سَنَةً. فَإِذَا أَوْصَى حَافَ فِي وَصِيَّتِهِ. فَيُخْتَمُ لَهُ بِشَرِّ عَمَلِهِ، فَيَدْخُلُ النَّارَ. وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الشَّرِّ سَبْعِينَ سَنَةً. فَيَعْدِلُ فِي وَصِيَّتِهِ، فَيُخْتَمُ لَهُ بِخَيْرِ عَمَلِهِ، فَيَدْخُلُ الْجَنَّةَ»**.

قَالَ أَبُو هُرَيْرَةَ: اقْرَأُوا إِنْ شِئْتُمْ: ﴿تِلْكَ حُدُودُ ٱللَّهِ﴾ [النساء: 13] إِلَى قَوْلِهِ: ﴿عَذَابٌ مُّهِينٌ﴾ [النساء: 14].

2705 ـ **حدّثنا** يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ عَنْ أَبِي حَلْبَسٍ، عَنْ خَلِيدِ بْنِ أَبِي خَلِيدٍ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ حَضَرَتْهُ الْوَفَاةُ فَأَوْصَى، وَكَانَتْ وَصِيَّتُهُ عَلَى كِتَابِ اللَّهِ، كَانَتْ كَفَّارَةً لِمَا تَرَكَ مِنْ زَكَاتِهِ فِي حَيَاتِهِ»**.

[4] It Is Forbidden To Withhold From Spending During One's Lifetime, And Spend Extravagantly At The Time Of Death

2706- It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Tell me: Who of the people has more right to have the best companionship of me?" he said: "Yes, by your father, you will be told (the truth): it is your mother." He asked: "Who is next?" he said: "Your mother." He asked: "Who is next?" he said: "Your mother." Then he asked: "Who is next?" he said: "Your father." Then, he said: "O Messenger of Allah! Tell me, how should I give in charity out of my property?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, by Allah, you will be told (the truth): If you give in charity while being healthy, thrifty, hoping for life (as long as you could) and fear poverty (to afflict you), and do not wait until your soul reach here (pointing to the throat at the moment of death) and then say: My property should be given to so and so, and so and so; and surely it will be for them (by way of inheritance) even though you dislike that."

2707- It is narrated on the authority of Busr Ibn Jahhash Al-Qurashi that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" spat in his palm, and then he put his index finger (on it) and said: Allah Almighty says: "How should you frustrate me, O son of Adam, since I created you from the like of that (water), and when your soul reaches here (and he pointed to his throat), you say: Let me give in charity! But how should the time of charity come?"

[5] The Bequest Should Be Made Of (No More Than) One-Third (The Property)

2708- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: I fell sick in the year of the conquest (of Mecca), and I was at the brim of death; and when the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me and enquire about my health, I said to him: "O Messenger of Allah! I have much property, and I have no heir barring my daughter: should I give two-thirds my property in charity?" he said: "No." I said: "Then, the half (of it)." He said: "No." I said: "Then, one-third (my property)." On that he said: "Let be one-third (your property), even though one-third is so much. Indeed, to leave your heirs free of want is much better than to leave them poor, begging the people."

2709- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No

4 ـ بابُ النَّهْيِ عَنِ الإِمْسَاكِ فِي الحَيَاةِ والتَّبْذِيرِ عِنْدَ المَوْتِ

2706 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَرِيكٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ نَبِّئْنِي. مَا حَقُّ النَّاسِ مِنِّي بِحُسْنِ الصُّحْبَةِ؟ فَقَالَ: **«نَعَمْ، وَأَبِيكَ لَتُنَبَّأَنَّ! أُمُّكَ»** قَالَ: ثُمَّ مَنْ؟ قَالَ: **«ثُمَّ أُمُّكَ»** قَالَ: ثُمَّ مَنْ؟ قَالَ: **«ثُمَّ أُمُّكَ»** قَالَ: ثُمَّ مَنْ؟ قَالَ: **«ثُمَّ أَبُوكَ»** قَالَ: نَبِّئْنِي يَا رَسُولَ اللَّهِ عَنْ مَالِي كَيْفَ أَتَصَدَّقُ فِيهِ؟ قَالَ: **«نَعَمْ، وَاللَّهِ لَتُنَبَّأَنَّ! أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ. تَأْمُلُ الْعَيْشَ وَتَخَافُ الْفَقْرَ. وَلاَ تُمْهِلْ. حَتَّى إِذَا بَلَغَتْ نَفْسُكَ هٰهُنَا، قُلْتَ: مَالِي لِفُلاَنٍ، وَمَالِي لِفُلاَنٍ. وَهُوَ لَهُمْ، وَإِنْ كَرِهْتَ»**.

2707 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا حَرِيزُ بْنُ عُثْمَانَ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مَيْسَرَةَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ بُسْرِ بْنِ جَحَّاشٍ الْقُرَشِيِّ؛ قَالَ: بَزَقَ النَّبِيُّ ﷺ فِي كَفِّهِ. ثُمَّ وَضَعَ أَصْبُعَهُ السَّبَّابَةَ وَقَالَ: **«يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَّى تُعْجِزُنِي، ابْنَ آدَمَ وَقَدْ خَلَقْتُكَ مِنْ مِثْلِ هٰذِهِ. فَإِذَا بَلَغَتْ نَفْسُكَ هٰذِهِ»** وَأَشَارَ إِلَى حَلْقِهِ **«قُلْتَ: أَتَصَدَّقُ. وَأَنَّى أَوَانُ الصَّدَقَةِ؟»**.

5 ـ بابُ الوَصِيَّةِ بِالثُّلُثِ

2708 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَالْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ، وَسَهْلٌ، قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ قَالَ: مَرِضْتُ عَامَ الْفَتْحِ حَتَّى أَشْفَيْتُ عَلَى الْمَوْتِ. فَعَادَنِي رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: أَيْ رَسُولَ اللَّهِ إِنَّ لِي مَالاً كَثِيراً. وَلَيْسَ يَرِثُنِي إِلاَّ ابْنَةٌ لِي. أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: **«لاَ»** قُلْتُ: فَالشَّطْرُ؟ قَالَ: **«لاَ»** قُلْتُ: فَالثُّلُثُ؟ قَالَ: **«الثُّلُثُ. وَالثُّلُثُ كَثِيرٌ. أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ»**.

2709 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ طَلْحَةَ بْنِ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ تَصَدَّقَ عَلَيْكُمْ، عِنْدَ وَفَاتِكُمْ، بِثُلُثِ أَمْوَالِكُمْ، زِيَادَةً لَكُمْ فِي أَعْمَالِكُمْ»**.

doubt, Allah gives you at your death (out of His Bounty) in charity (the freedom to dispose of) one-third of your property (even though against the will of the heirs), by way of increasing your (good) deeds."

2710- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Allah says) O son of Adam! There are two (things), and you are not worthy of anyone of them (except by Allah's Mercy): when I take up your soul (by death) I assign to you a portion of your property (i.e. one-third the property to dispose of it however and wherever you are), therewith to cleanse you (from sins) and purify you; and the prayer of My servants upon you after the conclusion of your term (i.e. after your death)."

2711- It is narrated on the authority of Ibn Abbas that he said: Would that the people should cut down the one-third (pertaining to the bequest) to one-fourth, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one-third (is possible) even though the one-third is so much."

[6] There Is No Bequest (Of Inheritance) For An Heir

2712- It is narrated on the authority of Amr Ibn Kharijah that the Messenger of Allah "Allah's blessing and peace be upon him" addressed them while being on his mount, and his mount was taking the bit (of its rein) out of its mouth, and its saliva was flowing on between my shoulders, saying: "No doubt, Allah has assigned to every heir his portion of the heritage; and it is for this that it is impermissible to make a bequest for an heir. Furthermore, the child (born out of illegal sexual intercourse) should go to the (owner of the) bed (on which he is born), and disappointment and depravation should be the portion of the prostitute (who gives birth to him). Whoever claims to belong to anyone other than his real father, or claims to belong to a people other than his real people, has incurred upon himself the Curse of Allah, the angels and all the people, and no ransom nor repentance, or no repentance nor ransom will be accepted from him."

2713- It is narrated on the authority of Abu Umamah Al-Bahili that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said in the year of the Farewell Hajj: "No doubt, Allah has given such (of the heirs) as has a right (of heritage) his own right. For this reason, there is no bequest (to be made) for an heir."

2714- It is narrated on the authority of Anas Ibn Malik that he said: I was underneath the she-camel of the Messenger of Allah "Allah's blessing and peace be upon him", and its saliva was flowing over me, when I heard

2710 ـ **حدّثنا** صَالِحُ بْنُ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ سَعِيدٍ الْقَطَّانِ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا مُبَارَكُ بْنُ حَسَّانَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا ابْنَ آدَمَ اثْنَتَانِ لَمْ تَكُنْ لَكَ وَاحِدَةٌ مِنْهُمَا: جَعَلْتُ لَكَ نَصِيباً مِنْ مَالِكَ حِينَ أَخَذْتُ بِكَظَمِكَ، لأُطَهِّرَكَ بِهِ وَأُزَكِّيَكَ. وَصَلاةُ عِبَادِي عَلَيْكَ، بَعْدَ انْقِضَاءِ أَجَلِكَ»**.

2711 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: وَدِدْتُ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ. لأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الثُّلُثُ كَبِيرٌ (أَوْ كَثِيرٌ)»**.

6 ـ بابٌ «لا وَصِيَّةَ لِوَارِثٍ»

2712 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ عَمْرِو بْنِ خَارِجَةَ؛ أَنَّ النَّبِيَّ ﷺ خَطَبَهُمْ وَهُوَ عَلَى رَاحِلَتِهِ. وَإِنَّ رَاحِلَتَهُ لَتَقْصَعُ بِجِرَّتِهَا. وَإِنَّ لُعَامَهَا لَيَسِيلُ بَيْنَ كَتِفَيَّ؛ قَالَ: **«إِنَّ اللَّهَ قَسَمَ لِكُلِّ وَارِثٍ نَصِيبَهُ مِنَ الْمِيرَاثِ. فَلاَ يَجُوزُ لِوَارِثٍ وَصِيَّةٌ. الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ. وَمَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ. لاَ يُقْبَلُ مِنْهُ صَرْفٌ وَلاَ عَدْلٌ»** أَوْ قَالَ: **«عَدْلٌ وَلاَ صَرْفٌ»**.

2713 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا شُرَحْبِيلُ بْنُ مُسْلِمٍ الْخَوْلاَنِيُّ. سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ، عَامَ حَجَّةِ الْوَدَاعِ: **«إِنَّ اللَّهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ. فَلاَ وَصِيَّةَ لِوَارِثٍ»**.

2714 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: إِنِّي لَتَحْتَ نَاقَةِ رَسُولِ اللَّهِ ﷺ يَسِيلُ عَلَيَّ لُعَابُهَا. فَسَمِعْتُهُ يَقُولُ: **«إِنَّ اللَّهَ قَدْ أَعْطَىٰ كُلَّ ذِي حَقٍّ حَقَّهُ. أَلاَ لاَ وَصِيَّةَ لِوَارِثٍ»**.

him having said: "No doubt, Allah has given such (of the heirs) as has a right (of heritage) his own right. For this reason, there is no bequest (to be made) for an heir."

[7] The Debt Should Be Fulfilled Before Carrying Out The Bequest

2715- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the debt should be fulfilled before carrying out the bequest, even though you recite it (in the Qur'an): "(The distribution in all cases is) after the payment of legacies and debts." Furthermore, the full brothers (from the same father and mother) should inherit one another on the exclusion of the half brothers from (one father and) different mothers.

[8] If One Dies Without Making A Legacy: Is It Necessary To Give In Charity On His Behalf

2716- It is narrated on the authority of Abu Hurairah that he said: A man asked the Messenger of Allah "Allah's blessing and peace be upon him": "My father died, and made no bequest: if I give in charity on behalf of him, would it act as expiation for that?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

2717- It is narrated on the authority of A'ishah that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother was struck by a sudden death without making a bequest; and I think that had she been able to speak, surely, she would have given in charity: if I give in charity on her behalf, would both she and I receive a reward for that?" the Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

[9] His Saying: "But If He Is Poor, Let Him Have For Himself What Is Just And Reasonable"

2718- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" said: "I have nothing (to spend), and I have no property, but there is an orphan having property under my guardianship (what should I do?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat of the property of the orphan under your guardianship, but reasonably and fairly, without the intention of getting wealthy from it." I think he further said: "And without the intention of saving your own property on the exclusion of his property."

7 ـ بابُ الدَّيْنِ قَبْلَ الوَصِيَّةِ

2715 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَرِثِ، عَنْ عَلِيٍّ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ. وَأَنْتُمْ تَقْرَؤُونَهَا: ﴿مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ﴾ [النساء: 12] وَإِنَّ أَعْيَانَ بَنِي الأُمِّ لَيَتَوَارَثُونَ دُونَ بَنِي الْعَلاَّتِ.

8 ـ بابُ مَنْ مَاتَ ولم يُوصِ هَلْ يُتَصَدَّقُ عَنْهُ؟

2716 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ حَازِمٍ، عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ أَبِي مَاتَ وَتَرَكَ مَالاً. وَلَمْ يُوصِ. فَهَلْ يُكَفِّرُ عَنْهُ أَنْ تَصَدَّقْتُ عَنْهُ؟ قَالَ: «**نَعَمْ**».

2717 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَجُلاً أَتَىٰ النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسَهَا. وَلَمْ تُوصِ. وَإِنِّي أَظُنُّهَا لَوْ تَكَلَّمَتْ لَتَصَدَّقَتْ. فَلَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا، وَلِيَ أَجْرٌ؟ فَقَالَ: «**نَعَمْ**».

9 ـ بابُ قَوْلِهِ ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ﴾ [النساء: ٦]

2718 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ. حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: لاَ أَجِدُ شَيْئاً. وَلَيْسَ لِي مَالٌ. وَلِي يَتِيمٌ لَهُ مَالٌ. قَالَ: «**كُلْ مِنْ مَالِ يَتِيمِكَ. غَيْرَ مُسْرِفٍ وَلاَ مُتَأَثِّلٍ مَالاً**». قَالَ وَأَحْسِبُهُ قَالَ: «**وَلاَ تَقِي مَالَكَ بِمَالِهِ**».

(23) THE BOOK OF THE OBLIGATORY SHARES OF INHERITANCE

[1] You Should Learn The Obligatory Shares Of Inheritance

2719- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Hurairah! You should learn the obligatory shares of inheritance, and instruct others in them, for (learning them) constitutes half the knowledge, and it is inclined to be forgotten, and it will be the first (portion of knowledge) to be taken away from my nation."

[2] The Obligatory Shares Of The Offspring

2720- It is narrated on the authority of Jabir Ibn Abdullah that he said: The wife of Sa'd Ibn Ar-Rabie brought his two daughters to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Both are the daughters of Sa'd, who was killed when he was fighting beside you in (the holy battle of) Uhud; and their uncle usurped all that has been left by their father, and a woman would not be married (in most cases) but on account of her property." The Messenger of Allah "Allah's blessing and peace be upon him" gave her no reply until the Holy Verse of the inheritance, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" invited the brother of Sa'd Ibn Ar-Rabie and said to him: "Give the daughters of Sa'd two-thirds his property, his wife one-eighth, and take the remaining portion."

2721- It is narrated on the authority of Al- Huzail Ibn Shurahbil: A man came to both Abu Musa and Salman Ibn Rabie'ah and asked them about (the inheritance of) a daughter, a son's daughter, and a full sister. He said: "The daughter will take a half and the sister will take the other half. If you go to Ibn Mas'ud, he will tell you the same." The man went to Ibn Mas'ud and told him of what he (Abu Musa) had said. On that Ibn Mas'ud said: "If I give the same verdict, I will go astray and will not be of the rightly-guided people. The verdict I will give in this case, will be the same as The Prophet "Allah's blessing and peace be upon him" did. That is, One-half is for the daughter, and one-sixth for the son's daughter, with the result that Both shares make two-thirds of the total property; and the rest is for the sister."

[3] The Obligatory Shares Of The Grandfather

2722- It is narrated on the authority of Ma'qil Ibn Yasar that he said: I

23 ـ كِتَابُ الفَرَائِضِ

1 ـ بابُ الحَثِّ على تَعْلِيمِ الفَرَائِضِ

2719 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ أَبِي الْعِطَافِ. حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا أَبَا هُرَيْرَةَ تَعَلَّمُوا الْفَرَائِضَ وَعَلِّمُوهَا فَإِنَّهُ نِصْفُ الْعِلْمِ. وَهُوَ يُنْسَىٰ. وَهُوَ أَوَّلُ شَيْءٍ يُنْزَعُ مِنْ أُمَّتِي»**.

2 ـ بابُ فَرَائِضِ الصُّلْبِ

2720 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: جَاءَتِ امْرَأَةُ سَعْدِ بْنِ الرَّبِيعِ بِابْنَتَيْ سَعْدٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ هَاتَانِ ابْنَتَا سَعْدٍ. قُتِلَ، مَعَكَ، يَوْمَ أُحُدٍ. وَإِنَّ عَمَّهُمَا أَخَذَ جَمِيعَ مَا تَرَكَ أَبُوهُمَا. وَإِنَّ الْمَرْأَةَ لاَ تُنْكَحُ إِلاَّ عَلَى مَالِهَا. فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى أُنْزِلَتْ آيَةُ الْمِيرَاثِ. فَدَعَا رَسُولُ اللَّهِ ﷺ أَخَا سَعْدِ بْنِ الرَّبِيعِ. فَقَالَ: **«أَعْطِ ابْنَتَيْ سَعْدٍ ثُلُثَيْ مَالِهِ. وَأَعْطِ امْرَأَتَهُ الثُّمُنَ. وَخُذْ أَنْتَ مَا بَقِيَ»**.

2721 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي قَيْسٍ الأَوْدِيِّ، عَنِ الْهُزَيْلِ بْنِ شُرَحْبِيلَ؛ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى الأَشْعَرِيِّ وَسَلْمَانَ بْنِ رَبِيعَةَ الْبَاهِلِيِّ. فَسَأَلَهُمَا عَنِ ابْنَةٍ، وَابْنَةِ ابْنٍ، وَأُخْتٍ لأَبٍ وَأُمٍّ. فَقَالاَ: لِلابْنَةِ النِّصْفُ. وَمَا بَقِيَ، فَلِلأُخْتِ. وَائْتِ ابْنَ مَسْعُودٍ، فَسَيُتَابِعُنَا. فَأَتَى الرَّجُلُ ابْنَ مَسْعُودٍ فَسَأَلَهُ، وَأَخْبَرَهُ بِمَا قَالاَ. فَقَالَ عَبْدُ اللَّهِ: قَدْ ضَلَلْتُ إِذاً وَمَا أَنَا مِنَ الْمُهْتَدِينَ. وَلَكِنِّي سَأَقْضِي بِمَا قَضَى بِهِ رَسُولُ اللَّهِ ﷺ. لِلابْنَةِ النِّصْفُ. وَلِابْنَةِ الابْنِ السُّدُسُ. تَكْمِلَةَ الثُّلُثَيْنِ. وَمَا بَقِيَ فَلِلأُخْتِ.

3 ـ بابُ فَرَائِضِ الجَدِّ

2722 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مَعْقِلِ بْنِ يَسَارٍ الْمُزَنِيِّ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ أُتِيَ بِفَرِيضَةٍ فِيهَا جَدٌّ. فَأَعْطَاهُ ثُلُثاً، أَوْ سُدُساً.

heard the Messenger of Allah "Allah's blessing and peace be upon him", when an obligation (of heritage) including a grandfather was brought to him, having given him one-third or one-sixth.

2723- It is narrated on the authority of Ma'qil Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave a judgement of one-sixth (the property) to be given to a grandfather who was (one of the heirs) among us.

[4] The Heritage Of The Grandmother

2724- It is narrated on the authority of Qabisah Ibn Dhu'aib that he said: A grandmother came to Abu Bakr to ask for her heritage, thereupon he said: "Nothing is fixed for you (to inherit) in Allah's Book, nor have I known that there is anything for you in the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him": so, go back (and give me respite) until I ask the people (about that)." When he asked the people, Al-Mughirah Ibn Shu'bah said: "I was attendant when the Messenger of Allah "Allah's blessing and peace be upon him" gave her one-sixth (the property)." Abu Bakr said: "Do you have another (to support your witness)?" Muhammad Ibn Maslamah Al-Ansari got up and said the same as Al-Mughirah Ibn Shu'bah had said, thereupon Abu Bakr decided it for her. Then, the other grandmother from the side of the father came to Umar to ask him for her heritage, thereupon he said: "I have no knowledge that you have anything (to inherit) in Allah's Book, and the judgement that was passed earlier was but in favour of another grandmother (from the side of the mother), and I'm not to add anything to the obligatory shares of inheritance. But, here it is the one-sixth: if you both join in it, let it be divided between you, and if anyone of you takes it alone, it will be for her."

2725- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" made a grandmother inherit one-six (the property).

[5] The One Who Leaves No Descendants Nor Ascendants

2726- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that Umar Ibn Al-Khattab got up and addressed the people on Friday, or he delivered a sermon on Friday, in which he praised Allah and lauded Him. Then he said: "By Allah, I never leave anything after me more important than the (matter of) the deceased person, who leaves neither ascendants nor descendants as heirs. I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he (the Prophet) never showed annoyance to me on anything more than he did on this, to the

2723 ـ **حدّثنا** أَبُو حَاتِمٍ. حَدَّثَنَا ابْنُ الطَّبَّاعِ. حَدَّثَنَا هُشَيْمٌ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ فِي جَدٍّ، كَانَ فِينَا، بِالسُّدُسِ.

4 ـ بَابُ مِيرَاثِ الجَدَّةِ

2724 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ. حَدَّثَهُ عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ. ح وَحَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ خَرَشَةَ، عَنِ ابْنِ ذُؤَيْبٍ؛ قَالَ: جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ، تَسْأَلُهُ مِيرَاثَهَا. فَقَالَ لَهَا أَبُو بَكْرٍ: مَا لَكِ فِي كِتَابِ اللَّهِ شَيْءٌ. وَمَا عَلِمْتُ لَكِ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ شَيْئاً. فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ. فَسَأَلَ النَّاسَ. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ. أَعْطَاهَا السُّدُسَ. فَقَالَ أَبُو بَكْرٍ: هَلْ مَعَكَ غَيْرُكَ؟ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ الأَنْصَارِيُّ. فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ. فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ.

ثُمَّ جَاءَتِ الْجَدَّةُ الأُخْرَىٰ، مِنْ قِبَلِ الأَبِ، إِلَى عُمَرَ، تَسْأَلُهُ مِيرَاثَهَا. فَقَالَ: مَا لَكِ فِي كِتَابِ اللَّهِ شَيْءٌ. وَمَا كَانَ الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلاَّ لِغَيْرِكِ. وَمَا أَنَا بِزَائِدٍ فِي الْفَرَائِضِ شَيْئاً. وَلَكِنْ هُوَ ذَاكِ السُّدُسُ. فَإِنِ اجْتَمَعْتُمَا فِيهِ، فَهُوَ بَيْنَكُمَا. وَأَيَّتُكُمَا خَلَتْ بِهِ، فَهُوَ لَهَا.

2725 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ عَنْ شَرِيكٍ، عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَرَّثَ جَدَّةً سُدُساً.

5 ـ بَابُ الكَلالَةِ

2726 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ خَطِيباً يَوْمَ الْجُمُعَةِ. أَوْ خَطَبَهُمْ يَوْمَ الْجُمُعَةِ. فَحَمِدَ اللَّهَ وَأَثْنَىٰ عَلَيْهِ وَقَالَ: إِنِّي، وَاللَّهِ مَا أَدَعُ بَعْدِي شَيْئاً هُوَ أَهَمُّ إِلَيَّ مِنْ أَمْرِ الْكَلالَةِ. وَقَدْ سَأَلْتُ رَسُولَ اللَّهِ ﷺ. فَمَا أَغْلَظَ لِي فِي شَيْءٍ، مَا أَغْلَظَ لِي فِيهَا. حَتَّى طَعَنَ بِإِصْبَعِهِ فِي جَنْبِي، أَوْ فِي صَدْرِي. ثُمَّ قَالَ: «**يَا عُمَرُ تَكْفِيكَ آيَةُ الصَّيْفِ الَّتِي نَزَلَتْ فِي آخِرِ سُورَةِ النِّسَاءِ**».

extent that he struck his fingers on my flank or on my chest and said to me: "O Umar! Does this Holy Verse, at the end of The Surah of Women, revealed in the summer, not suffice you (to make clear the matter)?""

2727- It is narrated on the authority of Murrah Ibn Sharahil that Umar Ibn Al-Khattab said: There are three (things), and had the Messenger of Allah "Allah's blessing and peace be upon him" showed them clearly, it would have been much dearer to me than the world and what it contains: the deceased who has neither ascendants nor descendants (to inherit him), the usury, and the (matter of) caliphate.

2728- It is narrated on the authority of Jabir Ibn Abdullah that he said: I fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came on foot to pay me a visit; and I was unconscious, so the Prophet "Allah's blessing and peace be upon him" asked for water from which he performed ablution and sprinkled some water over me. I came to my senses and said: "O Allah's Apostle! What do (you order me) to do? How do I dispose of my wealth?" So there was revealed at the conclusion of (the Surah of) Women: " They ask you for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs."

[6] The Heritage Of Muslims From The Pagans

2729- It is narrated on the authority of Usamah Ibn Zaid, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "No Muslim should inherit (the property of) an infidel, nor should an infidel inherit (the property of) a Muslim."

2730- It is narrated on the authority of Usamah Ibn Zaid that he asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Are you going to descend at your dwelling place in Mecca?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Has Aqil left any houses or homes for us (to descend in them)?" both Aqil and Talib inherited the property of Abu Talib on the exclusion of Ja'far and Ali, for both were Muslims, while Aqil and Talib were pagans. For this reason, Umar used to say: "No believer should inherit (the property of) an infidel." Usamah told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim should inherit (the property of) an infidel, nor should an infidel inherit (the property of) a Muslim."

2731- It is narrated on the authority of Amr Ibn Shu'aib from his father

2727 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ. حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ، عَنْ مُرَّةَ بْنِ شَرَاحِيلَ؛ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: ثَلاَثٌ، لأَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ بَيَّنَهُنَّ، أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا: الْكَلاَلَةُ وَالرِّبَا وَالْخِلاَفَةُ.

2728 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: مَرِضْتُ فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي هُوَ وَأَبُو بَكْرٍ مَعَهُ. وَهُمَا مَاشِيَانِ. وَقَدْ أُغْمِيَ عَلَيَّ. فَتَوَضَّأَ رَسُولُ اللَّهِ ﷺ فَصَبَّ عَلَيَّ مِنْ وَضُوئِهِ. فَقُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ؟ كَيْفَ أَقْضِي فِي مَالِي؟ حَتَّى نَزَلَتْ آيَةُ الْمِيرَاثِ، فِي آخِرِ النِّسَاءِ: ﴿وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً﴾ [النساء: 12] الآيَةَ. ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَٰلَةِ﴾ [النساء: 176] الآيَةَ.

6 ـ بَابُ مِيرَاثِ أَهْلِ الإِسْلاَمِ مِنْ أَهْلِ الشِّرْكِ

2729 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، رَفَعَهُ إِلَى النَّبِيِّ ﷺ. قَالَ: «**لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلاَ الْكَافِرُ الْمُسْلِمَ**».

2730 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ؛ أَنَّهُ حَدَّثَهُ أَنَّ عَمْرَو بْنَ عُثْمَانَ أَخْبَرَهُ عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَتَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ قَالَ: «**وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورٍ؟**».

وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ، هُوَ وَطَالِبٌ. وَلَمْ يَرِثْ جَعْفَرٌ وَلاَ عَلِيٌّ شَيْئاً. لأَنَّهُمَا كَانَا مُسْلِمَيْنِ. وَكَانَ عَقِيلٌ وَطَالِبٌ كَافِرَيْنِ.

فَكَانَ عُمَرُ، مِنْ أَجْلِ ذٰلِكَ، يَقُولُ: لاَ يَرِثُ الْمُؤْمِنُ الْكَافِرَ.

وَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلاَ الْكَافِرُ الْمُسْلِمَ**».

2731 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ زَيْدٍ أَنَّ الْمُثَنَّى بْنَ الصَّبَّاحِ أَخْبَرَهُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ يَتَوَارَثُ أَهْلُ مِلَّتَيْنِ**».

from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No people belonging to different religions should inherit (the property of) one another."

[7] The Heritage Settled On Account Of Allegiance

2732- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Rabab Ibn Hudhaifah Ibn Sa'id Ibn Sahm got married to Umm Wa'il Bint Ma'mar Al-Jumahiyyah, and she gave birth to three children for him, and when she died, her sons inherited her property and the allegiance of her allies. Then, Amr Ibn Al-As accompanied him to Sham, where they died among those who died because of the plague of Amwas; and he inherited them, and he was their closest relative from the side of their father. When Amr Ibn Al-As returned (to Medina) the sons of Ma'mar carried on a lawsuit against him before Umar Ibn Al-Khattab over the allegiance of their sister (which he inherited from their sons), thereupon Umar said: I'm going to decide between you with what I heard from the Messenger of Allah "Allah's blessing and peace be upon him": No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whatever both the son and the father gain should go to their closest relative from the side of the father." He then gave a judgement in our favour, and wrote to us a document, having the witness of Abd Ar-Rahman Ibn Awf, Zaid Ibn Thabit, and a third one. when Abd Al-Malik Ibn Marwan became the caliph, one of her (Umm Wa'il's) allegiants died, and left two thousand Dinars. I then was reported that the judgement (given by Umar) was changed, thereupon they brought the case to Hisham Ibn Isma'il, who raised it up to Abd Al-Malik, to whom we brought the document of Umar. On that he said: "I think this is of the judgements in which there should be no doubt, and I do not think that the inhabitants of Medina would go as far as to have doubt in that judgement." Thus, he gave a judgement in our favour concerning it; and we still get benefit from it.

2733- It is narrated on the authority of A'ishah that an allegiant to the Messenger of Allah "Allah's blessing and peace be upon him" fell down from a date-palm and died; and he had property, but there was no heir nor relative belonging to him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give his heritage to one of the inhabitants of his village."

2734- It is narrated on the authority of the daughter of Hamzah, the sister of Shaddad Ibn Aws from the side of his mother that she said: my adherent died, and he left a daughter, thereupon the Messenger of Allah "Allah's

7 ـ بابُ مِيرَاثِ الوَلاءِ

2732 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: تَزَوَّجَ رَبَابُ بْنُ حُذَيْفَةَ بْنِ سَعِيدِ بْنِ سَهْمٍ، أُمَّ وَائِلٍ، بِنْتَ مَعْمَرٍ الْجُمَحِيَّةَ. فَوَلَدَتْ لَهُ ثَلاثَةً. فَتُوُفِّيَتْ أُمُّهُمْ. فَوَرِثَهَا بَنُوهَا، رِبَاعاً وَوَلاءَ مَوَالِيهَا. فَخَرَجَ بِهِمْ عَمْرُو بْنُ الْعَاصِ إِلَى الشَّامِ. فَمَاتُوا فِي طَاعُونِ عَمْوَاسٍ. فَوَرِثَهُمْ عَمْرُو، وَكَانَ عَصَبَتَهُمْ. فَلَمَّا رَجَعَ عَمْرُو بْنُ الْعَاصِ، جَاءَ بَنُو مَعْمَرٍ، يُخَاصِمُونَهُ فِي وَلاءِ أُخْتِهِمْ، إِلَى عُمَرَ. فَقَالَ عُمَرُ: أَقْضِي بَيْنَكُمْ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُهُ يَقُولُ: «**مَا أَحْرَزَ الْوَلَدُ وَالْوَالِدُ فَهُوَ لِعَصَبَتِهِ، مَنْ كَانَ**» قَالَ: فَقَضَى لَنَا بِهِ. وَكَتَبَ لَنَا بِهِ كِتَاباً، فِيهِ شَهَادَةُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، وَزَيْدِ بْنِ ثَابِتٍ وَآخَرَ. حَتَّى إِذَا اسْتُخْلِفَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ، تُوُفِّيَ مَوْلًى لَهَا. وَتَرَكَ أَلْفَيْ دِينَارٍ. فَبَلَغَنِي أَنَّ ذٰلِكَ الْقَضَاءَ قَدْ غُيِّرَ. فَخَاصَمُوا إِلَى هِشَامِ بْنِ إِسْمَاعِيلَ. فَرَفَعَنَا إِلَى عَبْدِ الْمَلِكِ. فَأَتَيْنَاهُ بِكِتَابِ عُمَرَ. فَقَالَ: إِنْ كُنْتُ لأَرَى أَنَّ هٰذَا مِنَ الْقَضَاءِ الَّذِي لاَ يُشَكُّ فِيهِ. وَمَا كُنْتُ أَرَى أَنَّ أَمْرَ أَهْلِ الْمَدِينَةِ بَلَغَ هٰذَا. أَنْ يَشُكُّوا فِي هٰذَا الْقَضَاءِ.

فَقَضَى لَنَا فِيهِ. فَلَمْ نَزَلْ فِيهِ بَعْدُ.

2733 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ مَوْلًى لِلنَّبِيِّ ﷺ وَقَعَ مِنْ نَخْلَةٍ. فَمَاتَ. وَتَرَكَ مَالاً وَلَمْ يَتْرُكْ وَلَداً وَلاَ حَمِيماً. فَقَالَ النَّبِيُّ ﷺ: «**أَعْطُوا مِيرَاثَهُ رَجُلاً مِنْ أَهْلِ قَرْيَتِهِ**».

2734 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ بِنْتِ حَمْزَةَ (قَالَ مُحَمَّدٌ، يَعْنِي ابْنَ أَبِي لَيْلَى: وَهِيَ أُخْتُ ابْنِ شَدَّادٍ، لأُمِّهِ) قَالَتْ: مَاتَ مَوْلاَيَ وَتَرَكَ ابْنَةً. فَقَسَمَ رَسُولُ اللَّهِ ﷺ مَالَهُ بَيْنِي وَبَيْنَ ابْنَتِهِ. فَجَعَلَ لِيَ النِّصْفَ، وَلَهَا النِّصْفُ.

blessing and peace be upon him" divided his property into two halves between me and his daughter.

[8] The Inheritance Of The Killer

2735- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The killer never inherits."

2736- It is narrated on the authority of Amr Ibn Shu'aib: My father told me from my grandfather Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" got up on the day of the conquest of Mecca and said: "The woman should inherit (her portion) from the blood-money and property of her husband, as well as the man should inherit (his portion) from the blood-money and property of his wife, unless anyone of them killed the other: if anyone of them kills the other intentionally, he should inherit nothing from his blood-money and property; and if anyone of them kills the other by mistake, he should inherit (his portion) from his property but not from his blood-money."

[9] The Blood-Relations

2737- It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that a man arched another with an arrow and killed him, and he had no heir barring his maternal uncle. Abu Ubaidah Ibn Al-Jarrah wrote to Umar concerning that matter, and Umar wrote to him that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah and His Messenger are the devotee of such as no devotee; and one's maternal uncle is the heir of such as no heir (from the side of his father)."

2738- It is narrated on the authority of Al-Miqdam: Abu Karimah, a man from the inhabitants of Sham, and he was one of the companions of Allah's Apostle "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who left property, it should go to his heirs; and he, who left dependents (or debts to be fulfilled), it should be referred to us (or to Allah and His Messenger to fulfill);and I'm the heir of such as no heir, to give the blood-wet on his behalf (if he has to give it), and inherit his property (if he dies); and the maternal uncle is the heir of such as no heir, to give the blood-wet on his behalf (if he has to give it), and inherit his property (if he dies)."

8 ـ بابُ مِيرَاثِ القَاتِلِ

2735 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ إِسْحَاقَ بْنِ أَبِي فَرْوَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«الْقَاتِلُ لاَ يَرِثُ»**.

2736 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَىٰ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ.

وَقَالَ مُحَمَّدُ بْنُ يَحْيَىٰ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ، يَوْمَ فَتْحِ مَكَّةَ، فَقَالَ: **«الْمَرْأَةُ تَرِثُ مِنْ دِيَةِ زَوْجِهَا وَمَالِهِ. وَهُوَ يَرِثُ مِنْ دِيَتِهَا وَمَالِهَا. مَا لَمْ يَقْتُلْ أَحَدُهُمَا صَاحِبَهُ. فَإِذَا قَتَلَ أَحَدُهُمَا صَاحِبَهُ عَمْداً، لَمْ يَرِثْ مِنْ دِيَتِهِ وَمَالِهِ شَيْئاً. وَإِنْ قَتَلَ أَحَدُهُمَا صَاحِبَهُ خَطَأً، وَرِثَ مِنْ مَالِهِ، وَلَمْ يَرِثْ مِنْ دِيَتِهِ»**.

9 ـ بابُ ذَوِي الأَرْحَامِ

2737 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَرِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الزُّرَقِيِّ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الأَنْصَارِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ؛ أَنَّ رَجُلاً رَمَى رَجُلاً بِسَهْمٍ فَقَتَلَهُ. وَلَيْسَ لَهُ وَارِثٌ إِلاَّ خَالٌ. فَكَتَبَ فِي ذٰلِكَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ إِلَى عُمَرَ. فَكَتَبَ إِلَيْهِ عُمَرُ أَنَّ النَّبِيَّ ﷺ قَالَ: **«اللَّهُ وَرَسُولُهُ مَوْلَى مَنْ لاَ مَوْلَى لَهُ. وَالْخَالُ وَارِثُ مَنْ لاَ وَارِثَ لَهُ»**.

2738 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي بُدَيْلُ بْنُ مَيْسَرَةَ الْعُقَيْلِيُّ عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي عَامِرٍ الْهَوْزَنِيِّ، عَنِ الْمِقْدَامِ أَبِي كَرِيمَةَ، رَجُلٍ مِنْ أَهْلِ الشَّامِ، مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ تَرَكَ مَالاً، فَلِوَرَثَتِهِ. وَمَنْ تَرَكَ كَلاًّ، فَإِلَيْنَا (وَرُبَّمَا قَالَ: فَإِلَى اللَّهِ وَإِلَى رَسُولِهِ) وَأَنَا وَارِثُ مَنْ لاَ وَارِثَ لَهُ. أَعْقِلُ عَنْهُ وَأَرِثُهُ. وَالْخَالُ وَارِثُ مَنْ لاَ وَارِثَ لَهُ. يَعْقِلُ عَنْهُ وَيَرِثُهُ»**.

[10] The Heritage Of The Closest Relative From The Side Of The Father

2739- It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that the full brothers (from the same father and mother) inherit one another on the exclusion of the half brothers (from different mothers): a man inherits (the property of) his full brother from his father and mother, on the exclusion of his half brothers from his father.

2740- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Distribute the property (of the deceased) among the holders of the obligatory shares of inheritance, and what remains after the obligatory shares should be given to the next of kin from amongst the men."

[11] Who had heir

2741- It is narrated on the authority of Ibn Abbas that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man died, and he had no heir barring a slave whom he had emancipated, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave his heritage to him.

[12] The Woman Combines Heritage From Three Persons

2742- It is narrated on the authority of Wathilah Ibn Al-Asqa' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman combines heritage from three persons: the slave whom she emancipates, the foundling whom she picks up (and raises), and her child, in connection with whom she is (convicted by her husband of committing adultery and thus she is) involved in invoking Allah's Curse upon the liar of both." Muhammad Ibn Yazid said: None other than Hisham narrates this Hadith.

[13] When One Denies His Child

2743- It is narrated on the authority of Abu Hurairah that when the Holy Verse of carrying out the measures of invoking Allah's Curse upon the liar of the couple (when the husband accuses his wife of committing adultery), the Messenger of Allah "Allah's blessing and peace be upon him" said: "Any woman joins to a people such as does not belong to them is far from (the Mercy of) Allah, and He will never admit her to His Garden; and any man denies his son, even though he knows he (is his son), Allah will screen that from him, and put him to shame before the witnesses on the Day of Judgement."

10 ـ بابُ مِيرَاثِ العَصَبَةِ

2739 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا أَبُو بَحْرٍ الْبَكْرَاوِيُّ. حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَرِثِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: قَضَىٰ رَسُولُ اللَّهِ ﷺ أَنَّ أَعْيَانَ بَنِي الأُمِّ يَتَوَارَثُونَ، دُونَ بَنِي الْعَلاَّتِ. يَرِثُ الرَّجُلُ أَخَاهُ، لِأَبِيهِ وَأُمِّهِ. دُونَ إِخْوَتِهِ لِأَبِيهِ.

2740 ـ **حدّثنا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اقْسِمُوا الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ، عَلَى كِتَابِ اللَّهِ. فَمَا تَرَكَتِ الْفَرَائِضُ، فَلِأَوْلَى رَجُلٍ ذَكَرٍ»**.

11 ـ بابُ مَنْ لا وَارِثَ لَهُ

2741 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَاتَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. وَلَمْ يَدَعْ لَهُ وَارِثاً، إِلاَّ عَبْداً، هُوَ أَعْتَقَهُ. فَدَفَعَ النَّبِيُّ ﷺ مِيرَاثَهُ إِلَيْهِ.

12 ـ بابٌ تَحُوزُ الْمَرْأَةُ ثَلاثَ مَوَارِيثَ

2742 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ. حَدَّثَنَا عُمَرُ بْنُ رُؤْبَةَ التَّغْلِبِيُّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ النَّصْرِيِّ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الْمَرْأَةُ تَحُوزُ ثَلاثَ مَوَارِيثَ: عَتِيقَهَا، وَلَقِيطَهَا، وَوَلَدَهَا الَّذِي لاَعَنَتْ عَلَيْهِ»**.

قَالَ مُحَمَّدُ بْنُ يَزِيدَ: مَا رَوَىٰ هٰذَا الْحَدِيثَ غَيْرُ هِشَامٍ.

13 ـ بابُ مَنْ أَنْكَرَ وَلَدَهُ

2743 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُوسَىٰ بْنِ عُبَيْدَةَ. حَدَّثَنِي يَحْيَىٰ بْنُ حَرْبٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: لَمَّا نَزَلَتْ آيَةُ اللِّعَانِ، قَالَ رَسُولُ اللَّهِ ﷺ: **«أَيُّمَا امْرَأَةٍ أَلْحَقَتْ بِقَوْمٍ مَنْ لَيْسَ مِنْهُمْ، فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ. وَلَنْ يُدْخِلَهَا جَنَّتَهُ. وَأَيُّمَا رَجُلٍ أَنْكَرَ وَلَدَهُ، وَقَدْ عَرَفَهُ، احْتَجَبَ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ، وَفَضَحَهُ عَلَى رُؤُوسِ الأَشْهَادِ»**.

2744- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of ungratefulness to claim or refuse ancestry which one does not know, no matter difficult it seems (upon him to know)."

[14] When One Has Claim Over A Child

2745- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who commits adultery with a slave-girl or a free woman, their child becomes illegal, who should neither inherit (his property) nor should his property be inherited (by him)."

2746- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everyone over whom the heirs have claim after the death of his father to whom he belongs should adhere to such (of the heirs) as has claim over him." He judged that whoever is begotten from a slave-girl who was in his (the father's) possession when he had sexual relation with her, the child then would be joined to such as has claim over him, and he has no portion of the heritage that was distributed earlier (before his being claimed); and he should have portion from whatever heritage he caught up with which has not yet been distributed; but if his father to whom he belongs denies him, he should not be joined (to such of heirs as has claim over him); and in case he (the child) is born from a slave-girl who was not in his (the father's) possession when he had sexual relation with her, or from a free woman with whom he (the father) committed adultery, he should not be joined, nor should he (inherited nor) be inherited; and if he, to whom he belongs, has claim over him, he should be regarded as illegal child, who should belong to the family of his mother, be she free or slave-girl. Muhammad Ibn Rashid said: He refers to what was distributed in the pre-Islamic period of ignorance.

[15] It Is Forbidden To Sell Or Give The (Right Of) Allegiance As Gift

2747- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade selling or giving as gift the (right of) allegiance (resulting from emancipation).

2748- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade

2744 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ، عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كُفْرٌ بِامْرِىءٍ ادِّعَاءُ نَسَبٍ لاَ يَعْرِفُهُ، أَوْ جَحْدُهُ، وَإِنْ دَقَّ**».

14 ـ بابٌ في ادِّعَاءِ الوَلَدِ

2745 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ الْيَمَانِ عَنِ الْمُثَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ عَاهَرَ أَمَةً أَوْ حُرَّةً، فَوَلَدُهُ وَلَدُ زِنًا. لاَ يَرِثُ وَلاَ يُورَثُ**».

2746 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلاَلٍ الدِّمَشْقِيُّ. أَنْبَأَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُلُّ مُسْتَلْحَقٍ اسْتُلْحِقَ بَعْدَ أَبِيهِ، الَّذِي يُدْعَى لَهُ، ادَّعَاهُ وَرَثَتُهُ مِنْ بَعْدِهِ، فَقَضَىٰ أَنَّ مَنْ كَانَ مِنْ أَمَةٍ يَمْلِكُهَا يَوْمَ أَصَابَهَا، فَقَدْ لَحِقَ بِمَنِ اسْتَلْحَقَهُ. وَلَيْسَ لَهُ فِيمَا قُسِمَ قَبْلَهُ مِنَ الْمِيرَاثِ شَيْءٌ. وَمَا أَدْرَكَ مِنْ مِيرَاثٍ لَمْ يُقْسَمْ، فَلَهُ نَصِيبُهُ. وَلاَ يَلْحَقُ إِذَا كَانَ أَبُوهُ الَّذِي يُدْعَى لَهُ أَنْكَرَهُ. وَإِنْ كَانَ مِنْ أَمَةٍ لاَ يَمْلِكُهَا. أَوْ مِنْ حُرَّةٍ عَاهَرَ بِهَا، فَإِنَّهُ لاَ يَلْحَقُ وَلاَ يُورَثُ. وَإِنْ كَانَ الَّذِي يُدْعَى لَهُ هُوَ ادَّعَاهُ، فَهُوَ وَلَدُ زِنًا. لِأَهْلِ أُمِّهِ مَنْ كَانُوا. حُرَّةً أَوْ أَمَةً**».

قَالَ مُحَمَّدُ بْنُ رَاشِدٍ: يَعْنِي بِذٰلِكَ مَا قُسِمَ فِي الْجَاهِلِيَّةِ قَبْلَ الإِسْلاَمِ.

15 ـ بابُ النَّهْيِ عَنْ بَيْعِ الوَلاءِ وعَنْ هِبَتِهِ

2747 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ وَسُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ.

2748 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلاَءِ وَعَنْ هِبَتِهِ.

selling or giving as gift the (right of) allegiance (resulting from emancipation).

[16] The Distribution Of The Heritage

2749- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever heritage was distributed during the period of ignorance (before Islam) should remain on the way of its distribution during the period of ignorance; and whatever heritage is caught up by Islam should be dealt with according to the way of distribution set by Islam."

[17] If A Babe Cries At His Birth, The Right Of Inheritance Is Assured To Him

2750- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a babe cries at his birth (i.e. he is born alive), the (funeral) prayer should be offered for him (if he dies) and the right of inheritance is assured to him."

2751- It is narrated on the authority of both Jabir Ibn Abdullah and Al-Miswar Ibn Makhramah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The babe does not have (the right of) inheritance unless he cries at birth, i.e. to weep and scream, or sneeze."

[18] When A Man Embraces Islam At The Hands Of Another

2752- It is narrated on the authority of Tamim Ad-Dari that he said: I said: "O Messenger of Allah! What is the commandment pertaining to a man who embraces Islam at the hands of another?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He is the closest to him during his life (by supporting and helping him), and at hid death (by inheriting his property if he has no heir, or offering funeral prayer for him according to another interpretation)."

16 ـ بابُ قِسْمَةِ المَوَارِيثِ

2749 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ، عَنْ عَقِيلٍ؛ أَنَّهُ سَمِعَ نَافِعاً يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَا كَانَ مِنْ مِيرَاثٍ قُسِمَ فِي الْجَاهِلِيَّةِ، فَهُوَ عَلَى قِسْمَةِ الْجَاهِلِيَّةِ. وَمَا كَانَ مِنْ مِيرَاثٍ أَدْرَكَهُ الإِسْلاَمُ، فَهُوَ عَلَى قِسْمَةِ الإِسْلاَمِ»**.

17 ـ بابٌ إذا اسْتَهَلَّ المَوْلُودُ وَرِثَ

2750 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الرَّبِيعُ بْنُ بَدْرٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا اسْتَهَلَّ الصَّبِيُّ صُلِّيَ عَلَيْهِ، وَوَرِثَ»**.

2751 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ. حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ؛ قَالاَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَرِثُ الصَّبِيُّ حَتَّى يَسْتَهِلَّ صَارِخاً»**.

قَالَ: وَاسْتِهْلاَلُهُ، أَنْ يَبْكِيَ وَيَصِيحَ أَوْ يَعْطِسَ.

18 ـ بابُ الرَّجُلِ يُسْلِمُ على يَدَيِ الرَّجُلِ

2752 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ؛ قَالَ: سَمِعْتُ تَمِيماً الدَّارِيَّ يَقُولُ: قُلْتُ يَا رَسُولَ اللَّهِ! مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الْكِتَابِ، يُسْلِمُ عَلَى يَدَيِ الرَّجُلِ؟ قَالَ: **«هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ»**.

(24) THE BOOK OF JIHAD

[1] The Superiority Of Jihad In The Cause Of Allah

2753- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has prepared (a great reward) for such as sets out in His Cause (He Almighty says) "and nothing causes him to set out but for Jihad in My Cause, and out of faith in Me, and belief in My Messengers, I assure to admit him to the Garden or bring him back to his house, from which he set out, with whatever reward or war booty he gains."" Then, he (the Prophet) said: "By Him, in Whose Hand is my soul! But for fear that I would make things difficult for the Muslims, I would never have remained behind any detachment setting out in the Cause of Allah, but I have no convenience to afford for carrying them, and they have no convenience to follow me, and they will not be pleased to remain behind me. By Him in Whose Hand is the soul of Muhammad! I like to fight in the Way of Allah and then be killed; and then (be brought to life to) fight (in the Way of Allah once again) and be killed; and then (be brought to life to) fight and be killed (on account of the superiority of the martyrdom in Allah's Cause)."

2754- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah assures to the fighter in His Cause either to join him to His Forgiveness and Mercy or bring him back with reward and booty; and the example of such as fights in the Way of Allah is like a fasting person who is standing (for supererogatory prayer at night), who remains constant until he returns (after finishing)."

[2] The Superiority Of Setting Out In The Morning And In The Evening In The Way Of Allah Almighty

2755- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To set out in the morning or in the evening in the Cause of Allah is much better than this world and what it contains."

2756- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To set out in the morning or in the evening in the Cause of Allah is much better than this world and what it contains."

2757- It is narrated on the authority of Anas Ibn Malik that he said: The

24 ـ كِتَابُ الجِهَادِ

1 ـ بابُ فَضْلِ الجِهَادِ في سَبِيلِ الله

2753 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَعَدَّ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلاَّ جِهَادٌ فِي سَبِيلِي، وَإِيمَانٌ بِي، وَتَصْدِيقٌ بِرُسُلِي. فَهُوَ عَلَيَّ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَائِلاً مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ»** ثُمَّ قَالَ: **«وَالَّذِي نَفْسِي بِيَدِهِ لَوْلاَ أَنْ أَشُقَّ عَلَى الْمُسْلِمِينَ، مَا قَعَدْتُ خِلاَفَ سَرِيَّةٍ تَخْرُجُ فِي سَبِيلِ اللَّهِ أَبَداً. وَلَكِنْ لاَ أَجِدُ سَعَةً فَأَحْمِلَهُمْ. وَلاَ يَجِدُونَ سَعَةً فَيَتَّبِعُونِي. وَلاَ تَطِيبُ أَنْفُسُهُمْ فَيَتَخَلَّفُونَ بَعْدِي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَدِدْتُ أَنْ أُغْزَوَ فِي سَبِيلِ اللَّهِ فَأُقْتَلَ، ثُمَّ أُغْزَوَ فَأُقْتَلَ، ثُمَّ أُغْزَوَ فَأُقْتَلَ»**.

2754 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ، قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: **«الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ مَضْمُونٌ عَلَى اللَّهِ. إِمَّا أَنْ يَكْفِتَهُ إِلَى مَغْفِرَتِهِ وَرَحْمَتِهِ، وَإِمَّا أَنْ يَرْجِعَهُ بِأَجْرٍ وَغَنِيمَةٍ. وَمَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ، الَّذِي لاَ يَفْتُرُ، حَتَّى يَرْجِعَ»**.

2 ـ بابُ فَضْلِ الغَدْوَةِ والرَّوْحَةِ في سَبِيلِ الله عَزّ وجَلّ

2755 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنِ ابْنِ عَجْلاَنَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»**.

2756 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ. حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«غَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا»**.

2757 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالاَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

Messenger of Allah "Allah's blessing and peace be upon him" said: "To set out in the morning or in the evening in the Cause of Allah is much better than this world and what it contains."

[3] What About Such As Prepares A Fighter (In Allah's Way)

2758- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who prepares a fighter in Allah's Way until he makes him independent, will have the like of his reward until he dies (as a martyr) or returns (from the battlefield)."

2759- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who prepares a fighter in Allah's Way will have the like of his reward, without reducing anything from the reward of the fighter."

[4] The Excellence Of Spending In Allah's Way

2760- It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best Dinar one ever spends is that which he spends on his dependents, and that which he spends on a horse (to be used for fighting) in the Cause of Allah, and that which he spends on his companions in Allah's Way."

2761- It is narrated on the authority of Ali Ibn Abu Talib, Abu Ad-Darda', Abu Hurairah, Abu Umamah Al-Bahili, Abdullah Ibn Umar, Abdullah Ibn Amr, Jabir Ibn Abdullah and Imran Ibn Al-Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sends expenditure to be spent in the Cause of Allah and he remains in his house, will have by each Dirham seven hundred Dirhams; and he, who fights by himself in the Cause of Allah, and he further spends for that purpose, will have by each Dirham seven thousand hundred Dirhams." Then, he recited the following Holy Statement: "Allah giveth manifold increase to whom He pleaseth: and Allah careth for all and He knoweth all things." (Al-Baqarah 261)

[5] The Severe Punishment Of Leaving Jihad

2762- It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not fight or prepares a fighter in the Cause of Allah, or he who does not act as a good successor of a fighter in the Cause of Allah in (the service of) his family, Allah Almighty will befall him with a calamity before the coming of the Day of Judgement."

«لَغَدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

3 ـ بَابُ مَنْ جَهَّزَ غَازِياً

2758 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ جَهَّزَ غَازِياً فِي سَبِيلِ اللَّهِ حَتَّى يَسْتَقِلَّ، كَانَ لَهُ مِثْلُ أَجْرِهِ، حَتَّى يَمُوتَ أَوْ يَرْجِعَ».

2759 ـ حدّثنا عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِياً فِي سَبِيلِ اللَّهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ. مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِ الْغَازِي شَيْئاً».

4 ـ بَابُ فَضْلِ النَّفَقَةِ فِي سَبِيلِ الله تعالى

2760 ـ حدّثنا عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ، دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ. وَدِينَارٌ يُنْفِقُهُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ. وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ».

2761 ـ حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الْخَلِيلِ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَأَبِي الدَّرْدَاءِ، وَأَبِي هُرَيْرَةَ، وَأَبِي أُمَامَةَ الْبَاهِلِيِّ، وَعَبْدِ اللَّهِ بْنِ عُمَرَ، وَعَبْدِ اللَّهِ بْنِ عَمْرٍو، وَجَابِرِ بْنِ عَبْدِ اللَّهِ، وَعِمْرَانَ بْنِ الْحُصَيْنِ؛ كُلُّهُمْ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ أَرْسَلَ بِنَفَقَةٍ فِي سَبِيلِ اللَّهِ، وَأَقَامَ فِي بَيْتِهِ، فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ دِرْهَمٍ. وَمَنْ غَزَا بِنَفْسِهِ فِي سَبِيلِ اللَّهِ، وَأَنْفَقَ فِي وَجْهِ ذَلِكَ، فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُمِائَةِ أَلْفِ دِرْهَمٍ» ثُمَّ تَلاَ هَذِهِ الآيَةَ: ﴿وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ﴾ [البقرة: 261].

5 ـ بَابُ التَّغْلِيظِ فِي تَرْكِ الجِهَادِ

2762 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا يَحْيَى بْنُ الْحَرِثِ الذِّمَارِيُّ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِياً أَوْ يَخْلُفْ غَازِياً فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ سُبْحَانَهُ بِقَارِعَةٍ، قَبْلَ يَوْمِ الْقِيَامَةِ».

2763- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who meets Allah while leaving no (positive) effect in the Cause of Allah (through fighting, preparing fighters, etc), will meet Allah with defect."

[6] What About Such As Detained From Jihad By A Legal Excuse

2764- It is narrated on the authority of Anas Ibn Malik that he said: When the Messenger of Allah was on his way of return from the holy battle of Tabuk, and he became near Medina, he said: "No doubt, in Medina, there are a people(who had the intention of Jihad) that you did not proceed nor did you cover a valley (in Allah's Cause) but that they were with you." They said: "O Messenger of Allah! Even though they are in Medina?" he said: "Yes, for they have been detained by legal excuse."

2765- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In Medina, there are a people, and you did not cover a valley nor did you follow a way that they shared the reward with you; and they have been detained (from setting out for Jihad) by legal excuse." Abu Abd Allah said: Or he said similar words: I wrote it in words

[7] The Excellence Of Guarding The Openings Of The Borders In The Cause Of Allah

2766- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Uthman Ibn Affan addressed the people and said: O people! I heard a narration from the Messenger of Allah "Allah's blessing and peace be upon him", and nothing prevented me from relating it to you but my eagerness not to leave you and your companionship. So, let everyone choose (what he likes) for himself, or let (what he likes to let). I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who stands for guarding the openings of the borders in the Cause of Allah Almighty for even one night, it is equal (in reward) to the fasts and standing (for supererogatory prayer at night) for one thousand nights."

2767- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies while standing firmly in his position to guard the openings of the borders in Allah's Cause, will keep receiving the reward of his good deeds which he used to do earlier, his sustenance will be given to him consistently, and he will be secure from the affliction of the grave, and Allah will raise him on the Day of Judgement, safe from terror."

2763 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنَا أَبُو رَافِعٍ (هُوَ إِسْمَاعِيلُ بْنُ رَافِعٍ) عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ لَقِيَ اللَّهَ وَلَيْسَ لَهُ أَثَرٌ فِي سَبِيلِ اللَّهِ، لَقِيَ اللَّهَ وَفِيهِ ثُلْمَةٌ»**.

6 ـ بابُ مَنْ حَبَسَهُ العُذْرُ عَنِ الجِهَادِ

2764 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَةِ تَبُوكَ، فَدَنَا مِنَ الْمَدِينَةِ، قَالَ: **«إِنَّ بِالْمَدِينَةِ لَقَوْماً، مَا سِرْتُمْ مِنْ مَسِيرٍ، وَلاَ قَطَعْتُمْ وَادِياً، إِلاَّ كَانُوا مَعَكُمْ فِيهِ»** قَالُوا: يَا رَسُولَ اللَّهِ وَهُمْ بِالْمَدِينَةِ؟ قَالَ: **«وَهُمْ بِالْمَدِينَةِ. حَبَسَهُمُ الْعُذْرُ»**.

2765 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ بِالْمَدِينَةِ رِجَالاً، مَا قَطَعْتُمْ وَادِياً، وَلاَ سَلَكْتُمْ طَرِيقاً، إِلاَّ شَرِكُوكُمْ فِي الأَجْرِ. حَبَسَهُمُ الْعُذْرُ»**.

قَالَ أَبُو عَبْدِ اللَّهِ ابْنُ مَاجَةَ: أَوْ كَمَا قَالَ؛ كَتَبْتُهُ لَفْظاً.

7 ـ بابُ فَضْلِ الرِّبَاطِ فِي سَبِيلِ الله

2766 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ مُصْعَبِ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ؛ قَالَ: خَطَبَ عُثْمَانُ بْنُ عَفَّانَ النَّاسَ، فَقَالَ: يَا أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ حَدِيثاً مِنْ رَسُولِ اللَّهِ ﷺ. لَمْ يَمْنَعْنِي أَنْ أُحَدِّثَكُمْ بِهِ إِلاَّ الضِّنُّ بِكُمْ وَبِصَحَابَتِكُمْ. فَلْيَخْتَرْ مُخْتَارٌ لِنَفْسِهِ أَوْ لِيَدَعْ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنْ رَابَطَ لَيْلَةً فِي سَبِيلِ اللَّهِ سُبْحَانَهُ، كَانَتْ كَأَلْفِ لَيْلَةٍ، صِيَامِهَا وَقِيَامِهَا»**.

2767 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي اللَّيْثُ عَنْ زُهْرَةَ بْنِ مَعْبَدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ مَاتَ مُرَابِطاً فِي سَبِيلِ اللَّهِ أَجْرَى عَلَيْهِ أَجْرَ عَمَلِهِ الصَّالِحِ الَّذِي كَانَ يَعْمَلُ، وَأَجْرَى عَلَيْهِ رِزْقَهُ، وَأَمِنَ مِنَ الْفَتَّانِ، وَبَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ آمِناً مِنَ الْفَزَعِ»**.

2768- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Standing firmly for guarding the openings of the borders, to protect the backs of the Muslims in the Cause of Allah, for even one night other than the month of Ramadan, expecting the reward (from Allah Almighty) is much better in the Sight of Allah than the service of one hundred years, with its fasts and standing (for the night prayers); and standing (for prayer at night); and Standing firmly for guarding the openings of the borders, to protect the backs of the Muslims in the Cause of Allah, for even one night in the month of Ramadan, expecting the reward (from Allah Almighty) is much better in the Sight of Allah than the service of (I think he said) one thousand years, with its fasts and standing (for prayer at night); and if Allah brings him back to his family peacefully, no evil deed will be written for him for (as long as) one thousand years, during which good deeds instead will be written for him, and he will keep receiving the reward of such standing to guard the borders (as of that night) constantly until the Day of Judgement."

[8] The Excellence Of Guarding And Magnifying (Allah Almighty)

2769- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon the guard of guards (who safeguards the Muslims from their enemies)."

2770- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "To stand for guard for even a single night in Allah's Cause is much better than one-thousand fasts and standing (for the night prayer) of a man who stays with his family, (keeping in consideration that) the year consists of three hundred and sixty days, and the day is (in reward) like one thousand years."

2771- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said to a man: "I advise you to (ward off evil and) fear Allah, and to magnify Allah on (ascending) every height."

[9] Going Forth Among The Troops

2772- It is narrated on the authority of Anas Ibn Malik that a mention was made of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: He was the best of people, the most generous of them all, and the bravest and the most courageous of them. One night, the

2768 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ يَعْلَى السَّلَمِيُّ. حَدَّثَنَا عُمَرُ بْنُ صُبَيْحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو، عَنْ مَكْحُولٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَرِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ، مِنْ وَرَاءِ عَوْرَةِ الْمُسْلِمِينَ، مُحْتَسِباً، مِنْ غَيْرِ شَهْرِ رَمَضَانَ، أَعْظَمُ أَجْراً مِنْ عِبَادَةِ مِائَةِ سَنَةٍ، صِيَامِهَا وَقِيَامِهَا. وَرِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ، مِنْ وَرَاءِ عَوْرَةِ الْمُسْلِمِينَ، مُحْتَسِباً، مِنْ شَهْرِ رَمَضَانَ، أَفْضَلُ عِنْدَ اللَّهِ وَأَعْظَمُ أَجْراً (أُرَاهُ قَالَ) مِنْ عِبَادَةِ أَلْفِ سَنَةٍ، صِيَامِهَا وَقِيَامِهَا. فَإِنْ رَدَّهُ اللَّهُ إِلَى أَهْلِهِ سَالِماً، لَمْ تُكْتَبْ عَلَيْهِ سَيِّئَةٌ أَلْفَ سَنَةٍ. وَتُكْتَبُ لَهُ الْحَسَنَاتُ، وَيُجْرَى لَهُ أَجْرُ الرِّبَاطِ إِلَى يَوْمِ الْقِيَامَةِ»**.

8 ـ بَابُ فَضْلِ الحَرَسِ والتَّكْبِيرِ فِي سَبِيلِ الله

2769 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ زَائِدَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«رَحِمَ اللَّهُ حَارِسَ الْحَرَسِ»**.

2770 ـ **حدّثنا** عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ، عَنْ سَعِيدِ بْنِ خَالِدِ بْنِ أَبِي الطَّوِيلِ؛ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«حَرَسُ لَيْلَةٍ فِي سَبِيلِ اللَّهِ، أَفْضَلُ مِنْ صِيَامِ رَجُلٍ وَقِيَامِهِ، فِي أَهْلِهِ، أَلْفَ سَنَةٍ: السَّنَةُ ثَلاثُمِائَةٍ وَسِتُّونَ يَوْماً. وَالْيَوْمُ كَأَلْفِ سَنَةٍ»**.

2771 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ: **«أُوصِيكَ بِتَقْوَى اللَّهِ، وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ»**.

9 ـ بَابُ الخُرُوجِ فِي النَّفِيرِ

2772 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. أَنْبَأَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: ذُكِرَ النَّبِيُّ ﷺ فَقَالَ: كَانَ أَحْسَنَ النَّاسِ. وَكَانَ أَجْوَدَ النَّاسِ. وَكَانَ أَشْجَعَ النَّاسِ. وَلَقَدْ فَزِعَ أَهْلُ الْمَدِينَةِ لَيْلَةً. فَانْطَلَقُوا قِبَلَ الصَّوْتِ. فَتَلَقَّاهُمْ رَسُولُ اللَّهِ ﷺ وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ. وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ، عُرْيٍ. مَا عَلَيْهِ

inhabitants of Medina were scared (by a loud voice) and when they went towards the (source of the) sound, the Messenger of Allah "Allah's blessing and peace be upon him" met them and he had preceded them towards the direction of the sound, while riding a horse belonging to Abu Talhah, with no saddle, having the sword hung in his neck, and he was saying (by way of removing terror from them and) bringing them back : "O people! Do not worry!" then, he said about the horse: "We have found it (as energetic and inexhaustible as) the sea." According to Thabit and others, it was a horse belonging to Abu Talhah, and it was regarded as slow; but after that day, no horse was seen as faster than it.

2773- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you asked to go forth (in Allah's Cause), you should go forth."

2774- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The dust raised (by horses) in Allah's Cause and the smoke of (the fire of) Hell could not gather inside the same Muslim servant."

2775- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sets out in the evening in Allah's Cause, will have on the Day of Judgement as much musk as the dust he receives."

[10] The Excellence Of The Naval War

2776- It is narrated on the authority of Anas Ibn Malik from his maternal aunt Umm Haram Bint Milhan that she said: One day The Messenger of Allah "Allah's blessing and peace be upon him" slept (at a place) near me. He woke up smiling. I said: "O Messenger of Allah! What makes you laugh?" He said: "Some people from my followers were presented to me. They were sailing on the surface of the sea (looking) like kings (sitting) on their thrones." I said: "Invoke Allah for me to be among them." He invoked (Allah for her to be among them). He had another nap, after which he (woke up and) did the same, and when she raised the same question, he gave her the same answer. I said: "Invoke Allah for me to be among them." He said: "You are among the first patch." She set out in the company of her husband Ubadah Ibn As-Samit in the first naval expedition made by the Muslims under the leadership of Mu'awiyah Ibn Abu Sufyan. When they finished from fighting, and on their return they descended in Sham, a mule was brought for her to ride, thereupon it caused her to fall dead.

سَرْجٌ. فِي عُنُقِهِ السَّيْفُ. وَهُوَ يَقُولُ: «**يَا أَيُّهَا النَّاسُ لَنْ تُرَاعُوا**» يَرُدُّهُمْ. ثُمَّ قَالَ، لِلْفَرَسِ: «**وَجَدْنَاهُ بَحْراً**» أَوْ «**إِنَّهُ لَبَحْرٌ**».

قَالَ حَمَّادٌ: وَحَدَّثَنِي ثَابِتٌ أَوْ غَيْرُهُ قَالَ: كَانَ فَرَساً لِأَبِي طَلْحَةَ يُبَطَّأُ. فَمَا سُبِقَ بَعْدَ ذٰلِكَ الْيَوْمِ.

2773 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ بَكَّارِ بْنِ عَبْدِ الْمَلِكِ بْنِ الْوَلِيدِ بْنِ بُسْرِ بْنِ أَبِي أَرْطَاةَ. حَدَّثَنَا الْوَلِيدُ. حَدَّثَنِي شَيْبَانُ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا**».

2774 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، مَوْلَى آلِ طَلْحَةَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ، وَدُخَانُ جَهَنَّمَ، فِي جَوْفِ عَبْدٍ مُسْلِمٍ**».

2775 ـ **حدّثنا** مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ شَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ رَاحَ رَوْحَةً فِي سَبِيلِ اللَّهِ، كَانَ لَهُ بِمِثْلِ مَا أَصَابَهُ مِنَ الْغُبَارِ، مِسْكاً يَوْمَ الْقِيَامَةِ**».

10 ـ بَابُ فَضْلِ غَزْوِ الْبَحْرِ

2776 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ حَبَّانَ، هُوَ مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ خَالَتِهِ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ؛ أَنَّهَا قَالَتْ: نَامَ رَسُولُ اللَّهِ ﷺ يَوْماً قَرِيباً مِنِّي. ثُمَّ اسْتَيْقَظَ يَبْتَسِمُ. فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ؟ قَالَ: «**نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ يَرْكَبُونَ ظَهْرَ هٰذَا الْبَحْرِ، كَالْمُلُوكِ عَلَى الأَسِرَّةِ**» قَالَتْ: فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: فَدَعَا لَهَا. ثُمَّ نَامَ الثَّانِيَةَ. فَفَعَلَ مِثْلَهَا. ثُمَّ قَالَتْ مِثْلَ قَوْلِهَا. فَأَجَابَهَا مِثْلَ جَوَابِهِ الأَوَّلِ. قَالَتْ: فَادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «**أَنْتِ مِنَ الأَوَّلِينَ**».

قَالَ فَخَرَجَتْ مَعَ زَوْجِهَا، عُبَادَةَ بْنِ الصَّامِتِ، غَازِيَةً، أَوَّلَ مَا رَكِبَ الْمُسْلِمُونَ الْبَحْرَ مَعَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ. فَلَمَّا انْصَرَفُوا مِنْ غَزَاتِهِمْ قَافِلِينَ، فَنَزَلُوا الشَّامَ، فَقُرِّبَتْ إِلَيْهَا دَابَّةٌ لِتَرْكَبَ، فَصَرَعَتْهَا فَمَاتَتْ.

2777- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A naval expedition is (in reward) like ten expeditions in the land; and such as affected by seasickness is like him, who is adulated in his blood (in the land) in the Way of Allah Almighty."

2778- It is narrated on the authority of Abu Umamah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The martyr in the sea is (in reward) like two martyrs in the land, and such as affected by seasickness is like him, who is adulated in his blood in the land; and such as covers (a distance in the sea) between two barriers is like him who covers the (whole) world in obedience of Allah Almighty. No doubt, Allah Almighty has entrusted to the angel of death to take up the souls (of all the people) barring the martyrs of the sea, whose souls He Almighty takes up by Himself; and He further forgives for the martyr in the land all of his sins except (his keeping from fulfilling) the debt, and He Almighty forgives for the martyr of the sea all of his sins, even though (he did not fulfill) the debt."

[11] What About Dailam And The Excellence Of Qazwin

2779- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had there not remained but one day from (the days of) this world, Allah Almighty would have made it long until one of my family would have power, i.e. would have power over the mountain of Dailam and Constantinople."

2780- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (different) ends (of this world) will be opened for you, and a city called as Qazwin will be opened for you, and whoever stands for guard in it for (no more than) forty days or nights, he will have in the Garden a pillar of gold, having a green aquamarine on it, over which there will be a tent made of red pearl, having seventy thousand doors of gold, at each of which there will be a wife from amongst those beautiful girls of big lustrious eyes."

[12] When A Man Sets Out For Fight, And He Has His Parents

2781- It is narrated on the authority of Mu'awiyah Ibn Jahemah As-Sulami that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I like to take part in Jihad with you, seeking Allah's Countenance and the (permanent life of the) hereafter." He said: "Woe to you! Is your mother still alive?" I

2777 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا بَقِيَّةُ عَنْ مُعَاوِيَةَ بْنِ يَحْيَىٰ، عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ يَحْيَىٰ بْنِ عَبَّادٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**غَزْوَةٌ فِي الْبَحْرِ مِثْلُ عَشْرِ غَزَوَاتٍ فِي الْبَرِّ. وَالَّذِي يَسْدَرُ فِي الْبَحْرِ، كَالْمُتَشَحِّطِ فِي دَمِهِ، فِي سَبِيلِ اللَّهِ سُبْحَانَهُ**».

2778 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ. حَدَّثَنَا قَيْسُ بْنُ مُحَمَّدٍ الْكِنْدِيُّ. حَدَّثَنَا عُفَيْرُ بْنُ مَعْدَانَ الشَّامِيُّ، عَنْ سُلَيْمِ بْنِ عَامِرٍ؛ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**شَهِيدُ الْبَحْرِ مِثْلُ شَهِيدَيِ الْبَرِّ. وَالْمَائِدُ فِي الْبَحْرِ كَالْمُتَشَحِّطِ فِي دَمِهِ فِي الْبَرِّ. وَمَا بَيْنَ الْمَوْجَتَيْنِ كَقَاطِعِ الدُّنْيَا فِي طَاعَةِ اللَّهِ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَكَّلَ مَلَكَ الْمَوْتِ بِقَبْضِ الأَرْوَاحِ. إِلاَّ شَهِيدَ الْبَحْرِ، فَإِنَّهُ يَتَوَلَّى قَبْضَ أَرْوَاحِهِمْ. وَيَغْفِرُ لِشَهِيدِ الْبَرِّ الذُّنُوبَ كُلَّهَا، إِلاَّ الدَّيْنَ. وَلِشَهِيدِ الْبَحْرِ، الذُّنُوبَ وَالدَّيْنَ**».

11 ـ بَابُ ذِكْرِ الدَّيْلَمِ وَفَضْلِ قَزْوِينَ

2779 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو دَاوُدَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ كُلُّهُمْ عَنْ قَيْسٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلاَّ يَوْمٌ، لَطَوَّلَهُ اللَّهُ عَزَّ وَجَلَّ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يَمْلِكُ جَبَلَ الدَّيْلَمِ وَالْقُسْطَنْطِينِيَّةَ**».

2780 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا دَاوُدُ بْنُ الْمُحَبَّرِ. أَنْبَأَنَا الرَّبِيعُ بْنُ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَتُفْتَحُ عَلَيْكُمُ الآفَاقُ، وَسَتُفْتَحُ عَلَيْكُمْ مَدِينَةٌ يُقَالُ لَهَا قَزْوِينُ. مَنْ رَابَطَ فِيهَا أَرْبَعِينَ يَوْماً أَوْ أَرْبَعِينَ لَيْلَةً، كَانَ لَهُ فِي الْجَنَّةِ عَمُودٌ مِنْ ذَهَبٍ. عَلَيْهِ زَبَرْجَدَةٌ خَضْرَاءُ. عَلَيْهَا قُبَّةٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ. لَهَا سَبْعُونَ أَلْفَ مِصْرَاعٍ مِنْ ذَهَبٍ عَلَى كُلِّ مِصْرَاعٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ**».

12 ـ بَابُ الرَّجُلِ يَغْزُو وَلَهُ أَبَوَانِ

2781 ـ **حدّثنا** أَبُو يُوسُفَ مُحَمَّدُ بْنُ أَحْمَدَ الرَّقِّيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلَمِيِّ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ، أَبْتَغِي بِذٰلِكَ وَجْهَ اللَّهِ، وَالدَّارَ الآخِرَةَ.

answered in the affirmative, thereupon he said: "Return to your mother, and be kind and dutiful to her." Then, I came to him from the other side and said: "O Messenger of Allah! I like to take part in Jihad with you, seeking Allah's Countenance and the (permanent life of the) hereafter." He said: "Woe to you! Is your mother still alive?" I answered in the affirmative, thereupon he said: "Return to your mother, and be kind and dutiful to her." Then, I came to him from his front and said: "O Messenger of Allah! I like to take part in Jihad with you, seeking Allah's Countenance and the (permanent life of the) hereafter." He said: "Woe to you! Is your mother still alive?" I answered in the affirmative, thereupon he said: "Stick to her foot (i.e. devote yourself to her service), for this leads to the Garden."

(...) It is narrated on the authority of Mu'awiyah Ibn Jahemah As-Sulami that Jahemah came to the Messenger of Allah "Allah's blessing and peace be upon him"...and he mentioned the same. Ibn Majah says: This is Jahemah Ibn Abbas Ibn Mirdas As-Sulami, who blamed the Messenger of Allah "Allah's blessing and peace be upon him" on the day of (the holy battle of) Hunain.

2782- It is narrated on the authority of Abdullah Ibn Amr that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've come to participate in Jihad with you, seeking with that Allah's Countenance and the (permanent life of the) hereafter, and I've come while my parents were weeping (for leaving them)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, return to them, and make them smile as well as you have made them weep."

[13] The Intention In Jihad

2783- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about a man who might fight out of brave, who might fight out of fanaticism, and who might fight in order to be seen of men (which of them does fight in Allah's Cause?). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who fights in order that Allah's Word should prevail indeed (fights) in Allah's Cause."

2784- It is narrated on the authority of Abu Uqbah, and he was a Persian freed slave, that he said: I attended with the Messenger of Allah "Allah's blessing and peace be upon him" the day of (the holy battle of) Uhud, and I struck a man from amongst the pagans, saying: "Take this (strike) from me, and I'm the Persian young man!" when the news of that reached the

قَالَ: «**وَيْحَكَ أَحَيَّةُ أُمُّكَ؟**» قُلْتُ: نَعَمْ. قَالَ: «**ارْجِعْ فَبَرَّهَا**» ثُمَّ أَتَيْتُهُ مِنَ الْجَانِبِ الآخَرِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ. أَبْتَغِي بِذٰلِكَ وَجْهَ اللَّهِ، وَالدَّارَ الآخِرَةَ. قَالَ: «**وَيْحَكَ أَحَيَّةُ أُمُّكَ؟**» قُلْتُ: نَعَمْ. يَا رَسُولَ اللَّهِ قَالَ: «**فَارْجِعْ إِلَيْهَا فَبَرَّهَا**» ثُمَّ أَتَيْتُهُ مِنْ أَمَامِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَرَدْتُ الْجِهَادَ مَعَكَ. أَبْتَغِي بِذٰلِكَ وَجْهَ اللَّهِ وَالدَّارَ الآخِرَةَ. قَالَ: «**وَيْحَكَ أَحَيَّةُ أُمُّكَ؟**» قُلْتُ: نَعَمْ. يَا رَسُولَ اللَّهِ قَالَ: «**وَيْحَكَ اِلْزَمْ رِجْلَهَا. فَثَمَّ الْجَنَّةُ**».

حدّثنا هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ. حَدَّثَنَا جُرَيْجٌ. أَخْبَرَنِي مُحَمَّدُ بْنُ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أَبِيهِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السَّلَمِيِّ؛ أَنَّ جَاهِمَةَ أَتَى النَّبِيَّ ﷺ. فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو عَبْدِ اللَّهِ ابْنُ مَاجَةَ: هٰذَا جَاهِمَةُ بْنُ عَبَّاسِ بْنِ مِرْدَاسٍ السَّلَمِيُّ، الَّذِي عَاتَبَ النَّبِيَّ ﷺ يَوْمَ حُنَيْنٍ.

2782 ـ **حدّثنا** أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلاَءِ. حَدَّثَنَا الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ أُرِيدُ الْجِهَادَ مَعَكَ، أَبْتَغِي وَجْهَ اللَّهِ وَالدَّارَ الآخِرَةَ. وَلَقَدْ أَتَيْتُ، وَإِنَّ وَالِدَيَّ لَيَبْكِيَانِ. قَالَ: «**فَارْجِعْ إِلَيْهِمَا، فَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا**».

13 ـ بَابُ النِّيَّةِ فِي الْقِتَالِ

2783 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ**».

2784 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عُقْبَةَ، عَنْ أَبِي عُقْبَةَ، وَكَانَ مَوْلًى لِأَهْلِ فَارِسَ؛ قَالَ: شَهِدْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ. فَضَرَبْتُ رَجُلاً مِنَ الْمُشْرِكِينَ، فَقُلْتُ: خُذْهَا مِنِّي، وَأَنَا الْغُلاَمُ الْفَارِسِيُّ. فَبَلَغَتِ

Messenger of Allah "Allah's blessing and peace be upon him" he said: "Why have you not said: Take it from me, and I'm the Ansari young man?"

2785- It is narrated on the authority of Abdullah Ibn Amr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no fighters fight in the Cause of Allah, get war booty but that they will have hastened to take two-thirds their reward; and if they get no booty, they will receive their reward in full."

[14] Keeping Horses In The Cause Of Allah

2786- It is narrated on the authority of Urwah Al-Bariqi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good is stuck to the forelocks of the horses to the Day of Judgement."

2787- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The horses have the good in their forelocks to the Day of Judgement."

2788- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "Horses have the good in their forelocks" or he said: "Horses have the goodness tied in their forelocks (Suhail said: I have doubt) to the Day of Judgement. (Keeping) horses is for three (purposes): they may be a source of reward to somebody, a shelter to another (as Means of earning one's living), or a burden to a third. He to whom they will be a source of reward is the one who keeps them in Allah's Cause and prepares them (for holy war) and they never get anything in their bellies but that a reward will be written for him in return for it and if he grazes them in a pasture, they never eat anything but that a reward will be written for him in return for it,, and if he waters them from a flowing river, then in return for every drop of water they get in their bellies a reward will be written for him (and he also made a mention of the reward their owner will receive in their urine and dung); and if they cover one or two hills, for every step they take, a reward will be written for him. As for him, to whom horses are a shelter from poverty it is him, who keeps them for earning his living so as not to ask others, and at the same time he does not forget the right due upon their backs and bellies, at both times of adversity and prosperity. As for him to whom they are (a cause of) burden it is that who keeps horses just out of arrogance, pride, luxury and to be seen of men: it is he, to whom they are (a cause of) sin to him.

2789- It is narrated on the authority of Abu Qatadah Al-Ansari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The

النَّبِيَّ ﷺ فَقَالَ: «أَلاَ قُلْتَ: خُذْهَا مِنِّي وَأَنَا الْغُلاَمُ الأَنْصَارِيُّ!؟».

2785 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ. حَدَّثَنَا حَيْوَةُ. أَخْبَرَنِي أَبُو هَانِىءٍ؛ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يَقُولُ: إِنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللَّهِ، فَيُصِيبُوا غَنِيمَةً، إِلاَّ تَعَجَّلُوا ثُلُثَيْ أَجْرِهِمْ. فَإِنْ لَمْ يُصِيبُوا غَنِيمَةً، تَمَّ لَهُمْ أَجْرُهُمْ».

14 ـ بابُ ارْتِبَاطِ الخَيْلِ فِي سَبِيلِ الله

2786 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ».

2787 ـ حدّثنا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

2788 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ. أَوْ قَالَ: الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ» قَالَ سُهَيْلٌ: أَنَا أَشُكُّ الْخَيْرُ «إِلَى يَوْمِ الْقِيَامَةِ. الْخَيْلُ ثَلاَثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي هِيَ لَهُ أَجْرٌ، فَالرَّجُلُ يَتَّخِذُهَا فِي سَبِيلِ اللَّهِ، وَيُعِدُّهَا. فَلاَ تُغَيِّبُ شَيْئاً فِي بُطُونِهَا إِلاَّ كُتِبَ لَهُ أَجْرٌ. وَلَوْ رَعَاهَا فِي مَرْجٍ، مَا أَكَلَتْ شَيْئاً إِلاَّ كُتِبَ لَهُ بِهَا أَجْرٌ. وَلَوْ سَقَاهَا مِنْ نَهْرٍ جَارٍ كَانَ لَهُ بِكُلِّ قَطْرَةٍ تُغَيِّبُهَا فِي بُطُونِهَا أَجْرٌ». حَتَّى ذَكَرَ الأَجْرَ فِي أَبْوَالِهَا وَأَرْوَاثِهَا «وَلَوِ اسْتَنَّتْ شَرَفاً أَوْ شَرَفَيْنِ، كُتِبَ لَهُ بِكُلِّ خُطْوَةٍ تَخْطُوهَا أَجْرٌ. وَأَمَّا الَّذِي هِيَ لَهُ سِتْرٌ، فَالرَّجُلُ يَتَّخِذُهَا تَكَرُّماً وَتَجَمُّلاً وَلاَ يَنْسَى حَقَّ ظُهُورِهَا وَبُطُونِهَا، فِي عُسْرِهَا وَيُسْرِهَا. وَأَمَّا الَّذِي هِيَ عَلَيْهِ وِزْرٌ، فَالَّذِي يَتَّخِذُهَا أَشَراً وَبَطَراً وَبَذَخاً وَرِيَاءَ لِلنَّاسِ، فَذٰلِكَ الَّذِي هِيَ عَلَيْهِ وِزْرٌ».

2789 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ. حَدَّثَنَا أَبِي. قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عُلَيِّ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ الأَنْصَارِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُ الْخَيْلِ الأَدْهَمُ، الأَقْرَحُ، الْمُحَجَّلُ، الأَرْثَمُ، طَلْقُ الْيَدِ الْيُمْنَى. فَإِنْ لَمْ يَكُنْ أَدْهَمَ، فَكُمَيْتٌ. عَلَى هٰذِهِ الشِّيَةِ».

best of horses is the black, of white forehead, the white-footed, which has whiteness in its nose and upper lip, whose right hand is free (from whiteness); and if the black is not (available), let it be auburn having this difference of colour."

2790- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to dislike such of horses as has only three white feet and the fourth is free from whiteness.

2791- It is narrated on the authority of Tamim Ad-Dari that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who keeps a horse in the Cause of Allah, whose fodder he prepares with his own hand, he will receive a good deed for every grain (of it)."

[15] Fighting In The Cause Of Allah Almighty

2792- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among the Muslims fights in the Cause of Allah for even (a period as short as is equal to) milking a she-camel, the Garden becomes assured to him."

2793- It is narrated on the authority of Anas Ibn Malik that he said: I attended a battle, in which Abdullah Ibn Rawahah said: "O my soul! Why do I see that you dislike (death because of which you will be admitted to) the Garden? I swear by Allah: either you should taste it (death) in willing obedience or you will be forced to receive it under compulsion."

2794- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "O Messenger of Allah! Which (type of) Jihad is best?" he said: "It is that, in which one (strives with main and might until his) blood is shed, and his horse is slain."

2795- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one is wounded in Allah's Cause, and Allah knows best who is wounded in His Cause, but that on the Day of Judgement he will come with his wound in the very state (of flowing blood) it was on the day he was wounded, having the colour of blood, and the smell of musk."

2796- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

2790 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سَلْمِ بْنِ عَبْدِ الرَّحْمٰنِ النَّخَعِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ.

2791 ـ **حدّثنا** أَبُو عُمَيْرٍ عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ. حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ رَوْحٍ الدَّارِمِيُّ، عَنْ مُحَمَّدِ بْنِ عُقْبَةَ الْقَاضِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ تَمِيمٍ الدَّارِيِّ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَنِ ارْتَبَطَ فَرَساً فِي سَبِيلِ اللَّهِ، ثُمَّ عَالَجَ عَلَفَهُ بِيَدِهِ، كَانَ لَهُ بِكُلِّ حَبَّةٍ حَسَنَةٌ»**.

15 ـ بابُ القِتَالِ فِي سَبِيلِ اللهِ سُبْحَانَهُ وتَعَالَى

2792 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى. حَدَّثَنَا مَالِكُ بْنُ يُخَامِرَ. حَدَّثَنَا مُعَاذُ بْنُ جَبَلٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: **«مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، مِنْ رَجُلٍ مُسْلِمٍ، فُوَاقَ نَاقَةٍ، وَجَبَتْ لَهُ الْجَنَّةُ»**.

2793 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا دَيْلَمُ بْنُ غَزْوَانَ. حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: حَضَرْتُ حَرْباً. فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ:

يَا نَفْسِ أَلاَ أَرَاكِ تَكْرَهِينَ الْجَنَّهْ ... أَحْلِفُ بِاللَّهِ لَتَنْزِلِنَّهْ
طَائِعَةً أَوْ لَتُكْرَهِنَّهْ

2794 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ. حَدَّثَنَا حَجَّاجُ بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ ذَكْوَانَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَمْرِو بْنِ عَبَسَةَ؛ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: **«مَنْ أُهْرِيقَ دَمُهُ، وَعُقِرَ جَوَادُهُ»**.

2795 ـ **حدّثنا** بِشْرُ بْنُ آدَمَ وَأَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ، قَالاَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى. حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا مِنْ مَجْرُوحٍ يُجْرَحُ فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُجْرَحُ فِي سَبِيلِهِ، إِلاَّ جَاءَ يَوْمَ الْقِيَامَةِ، وَجُرْحُهُ كَهَيْئَتِهِ يَوْمَ جُرِحَ. اللَّوْنُ لَوْنُ دَمٍ، وَالرِّيحُ رِيحُ مِسْكٍ»**.

2796 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ. حَدَّثَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الأَحْزَابِ فَقَالَ: **«اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ»**.

invoked against the confederates (of pagans) saying: "O Allah, Who has revealed the Book, Who is swift in taking account: defeat the confederates! O Allah! Defeat and shake them (severely)!"

2797- It is narrated on the authority of Sahl Ibn Abu Umamah Ibn Sahl Ibn Hunaif from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who asks Allah for martyrdom sincerely and faithfully, Allah Almighty makes him attain the positions of the martyrs, even though he dies on his bed."

[16] The Superiority Of Martyrdom In Allah's Cause

2798- It is narrated on the authority of Abu Hurairah that he said: A mention of the martyrs was made to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "The earth does not drain of the blood of a martyr before his two wives (from amongst those of the Garden) hasten to receive him (as kindly and compassionately) as if they are antelopes shading their babes in a space of land, while each of them having a suit in her hand, much better than the world and what it contains."

2799- It is narrated on the authority of Al-Miqdam Ibn Ma'di-karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the martyr will receive six good things, (which he will find) with Allah: he will have (his sins) forgiven for him just with the first quantity of his blood flowing from him; he will be made to see his seat in the Garden; he will be delivered from the torture of the grave; he will be saved from the great terror; he will be adorned with the suit of faith; he will get married to the prettiest women of big lustrious eyes; and he will be permitted to intercede for seventy men of his kith and kin."

2800- It is narrated on the authority of Talhah Ibn Khirash: I heard Jabir Ibn Abdullah having said: When Abdullah Ibn Amr Ibn Haram (Jabir's father) was killed on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" met me and said: "O Jabir! Would I not tell you what Allah said to your father?" I said: "Yes, O Messenger of Allah (tell me)!" he said: "Never has Allah spoken to anyone (in the world) but from behind a screen; and He spoke direct to your father. He said: "O my servant! Ask for (whatever you like) so that I would give it to you." He said: "O Lord! Bring me to life so that I would be killed in Your Cause once again." The Lord Almighty said: "It has been decreed earlier by Me that to it (the life of world) those (who die) never return." He

2797 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ وَأَحْمَدُ بْنُ عِيسَى الْمِصْرِيَّانِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي أَبُو شُرَيْحٍ عَبْدُ الرَّحْمٰنِ بْنُ شُرَيْحٍ؛ أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ مِنْ قَلْبِهِ، بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ».**

16 ـ بابُ فَضْلِ الشَّهَادَةِ في سَبِيلِ الله

2798 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ هِلاَلِ بْنِ أَبِي زَيْنَبَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: ذُكِرَ الشُّهَدَاءُ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: **«لاَ تَجِفُّ الأَرْضُ مِنْ دَمِ الشَّهِيدِ حَتَّى تَبْتَدِرَهُ زَوْجَتَاهُ. كَأَنَّهُمَا ظِئْرَانِ أَضَلَّتَا فَصِيلَيْهِمَا فِي بَرَاحٍ مِنَ الأَرْضِ. وَفِي يَدِ كُلِّ وَاحِدَةٍ مِنْهُمَا حُلَّةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».**

2799 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنِي بَحِيرُ بْنُ سَعِيدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ: يَغْفِرُ لَهُ فِي أَوَّلِ دُفْعَةٍ مِنْ دَمِهِ، وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ، وَيَأْمَنُ مِنَ الْفَزَعِ الأَكْبَرِ، وَيُحَلَّى حُلَّةَ الإِيمَانِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَاناً مِنْ أَقَارِبِهِ».**

2800 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا مُوسَى بْنُ إِبْرَاهِيمَ الْحِزَامِيُّ الأَنْصَارِيُّ. سَمِعْتُ طَلْحَةَ بْنَ خِرَاشٍ. سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: لَمَّا قُتِلَ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ حَرَامٍ، يَوْمَ أُحُدٍ، قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا جَابِرُ أَلاَ أُخْبِرُكَ مَا قَالَ اللَّهُ عَزَّ وَجَلَّ لأَبِيكَ؟»** قُلْتُ: بَلَىٰ. قَالَ: **«مَا كَلَّمَ اللَّهُ أَحَداً إِلاَّ مِنْ وَرَاءِ حِجَابٍ. وَكَلَّمَ أَبَاكَ كِفَاحاً. فَقَالَ: يَا عَبْدِي تَمَنَّ عَلَيَّ أُعْطِكَ. قَالَ: يَا رَبِّ تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً. قَالَ: إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لاَ يُرْجَعُونَ، قَالَ: يَا رَبِّ فَأَبْلِغْ مَنْ وَرَائِي».** فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هٰذِهِ الآيَةَ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا﴾ [آل عمران: 169] الآيَةَ كُلَّهَا.

said: "O Lord! Tell those behind me (from amongst the living, how happy and blessed we are, so that they would be prompted to sacrifice their own souls in Your Cause)." On that Allah revealed: "Think not of those who are slain in Allah's Way as dead. Nay, they live, finding their sustenance in the Presence of their Lord." (Al Imran 169)

2801- It is narrated on the authority of Masruq from Abdullah (Ibn Mas'ud) that he said concerning Allah's saying: "Think not of those who are slain in Allah's way as dead. Nay, they are living, given their sustenance in the presence of their Lord": We asked (The Prophet) about that; and he said: "The souls of them (the martyrs) are like green birds. They eat the fruits of Paradise from wherever they like and then nestle in chandeliers hung to the Throne (of Allah Almighty). While being in such a state, their Lord cast a glance at them and said: "Ask me for whatever you like (so that I would give it to you)." They said: "What more shall we ask You for? We eat the fruits of Paradise from wherever we like." When they saw that they (will remain to be asked and) not be left (without answering His question), they said: "O Lord, we wish that You might return our souls to our bodies to (return to) the world, so that we may be slain in Your Cause once again." When He saw that they had nothing to ask for other than that, they were left (to their bliss)."

2802- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever (pain) the martyr feels from killing is no more than what he feels from a clinch."

[17] What About Such As In Which Martyrdom Is Expected

2803- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Jabr Ibn Atik from his father from his grandfather that he fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" came to visit him and enquire about his health. One of his family said: "We hoped he would die because of killing as a martyr in the Cause of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, (if martyrdom comes only from killing in wars) the martyrs of my nation would be very little in number! being killed in Allah's Cause is martyrdom; (the death because of) plague is martyrdom; the death of a woman with what is her womb i.e. the pregnant (or as being virgin) is martyrdom, the (death because of) drowning, burning, or pleurisy is martyrdom."

2804- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What

2801 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، فِي قَوْلِهِ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ﴾ [آل عمران: 169] قَالَ: أَمَا إِنَّا سَأَلْنَا عَنْ ذَٰلِكَ، فَقَالَ: **«أَرْوَاحُهُمْ كَطَيْرٍ خُضْرٍ تَسْرَحُ فِي الْجَنَّةِ فِي أَيِّهَا شَاءَتْ. ثُمَّ تَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ. فَبَيْنَمَا هُمْ كَذٰلِكَ. إِذِ اطَّلَعَ عَلَيْهِمْ رَبُّكَ اطِّلاَعَةً. فَيَقُولُ: سَلُونِي مَا شِئْتُمْ. قَالُوا: رَبَّنَا وَمَاذَا نَسْأَلُكَ، وَنَحْنُ نَسْرَحُ فِي الْجَنَّةِ فِي أَيِّهَا شِئْنَا؟ فَلَمَّا رَأَوْا أَنَّهُمْ لاَ يُتْرَكُونَ مِنْ أَنْ يَسْأَلُوا، قَالُوا: نَسْأَلُكَ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا إِلَى الدُّنْيَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ. فَلَمَّا رَأَى أَنَّهُمْ لاَ يَسْأَلُونَ إِلاَّ ذٰلِكَ، تُرِكُوا»**.

2802 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَبِشْرُ بْنُ آدَمَ، قَالُوا: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى. أَنْبَأَنَا مُحَمَّدُ بْنُ عَجْلاَنَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا يَجِدُ الشَّهِيدُ مِنَ الْقَتْلِ إِلاَّ كَمَا يَجِدُ أَحَدُكُمْ مِنَ الْقَرْصَةِ»**.

17 ـ بابُ ما يُرْجَى فِيهِ الشَّهَادَةُ

2803 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِي الْعُمَيْسِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّهُ مَرِضَ فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ. فَقَالَ قَائِلٌ مِنْ أَهْلِهِ: إِنْ كُنَّا لَنَرْجُو أَنْ تَكُونَ وَفَاتُهُ قَتْلَ شَهَادَةٍ فِي سَبِيلِ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ شُهَدَاءَ أُمَّتِي إِذاً لَقَلِيلٌ. الْقَتْلُ فِي سَبِيلِ اللَّهِ شَهَادَةٌ. وَالْمَطْعُونُ شَهَادَةٌ. وَالْمَرْأَةُ تَمُوتُ بِجُمْعٍ شَهَادَةٌ»** يَعْنِي الْحَامِلَ **«وَالْغَرِقُ وَالْحَرِقُ وَالْمَجْنُوبُ (يَعْنِي ذَاتَ الْجَنْبِ) شَهَادَةٌ»**.

2804 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«مَا تَقُولُونَ فِي الشَّهِيدِ فِيكُمْ؟»** قَالُوا: الْقَتْلُ فِي سَبِيلِ اللَّهِ. قَالَ: **«إِنَّ شُهَدَاءَ**

is your concept of the martyr among you?" they said: "It is (resulting from) being killed in the Cause of Allah." He said: "Then (according to this narrow concept) the martyrs of my nation would be very little in number. Whoever is killed in Allah's Cause is a martyr; whoever dies in Allah's Way is a martyr; whoever (dies because of) a fatal abdomen disease is a martyr; whoever (dies because of) plague is a martyr; (and Abu Salih added in his narration) and whoever (dies because of) sinking is a martyr."

[18] What About The Weapon

2805- It is narrated on he authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca on the day of the conquest, having the helmet on his head.

2806- It is narrated on the authority of Yazid Ibn As-Sa'ib, Allah Willing that on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" put on two armours, and he seemed to have combined them.

2807- It is narrated on the authority of Sulaiman Ibn Habib that he said: We visited Abu Umamah who saw ornaments of silver in our swords thereupon he grew angry and said: "No doubt, the conquests were achieved by a people (i.e. the companions of the Prophet), the ornament of whose swords was neither of gold nor of silver, but it was of lead, iron and (they would be straightened to) the whithers."

2808- It is narrated on the authority of Ibn Abbas that the Messenger of Allah got his sword Dhul-Faqar from the war spoils on the day of (the holy battle of) Badr.

2809- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever Al-Mughirah Ibn Shu'bah took part with the Messenger of Allah "Allah's blessing and peace be upon him" in fighting, he would carry a spear with him, and whenever he returned, he would leave it, so that it would be brought for him. Ali said to him: I would make a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who said to him (Al-Mughirah): "Do not do so once again, for if you do so, nothing lost by you would be brought for you."

2810- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had an Arab bow in his hand, and he saw a man carrying a Persian bow in his hand, thereupon he said: "What is that? Throw it, and I advise you to use such (as in my hand) and it like, in addition to the spears, for with the help of both, Allah

أُمَّتِي إِذاً لَقَلِيلٌ. مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ، فَهُوَ شَهِيدٌ. وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ، فَهُوَ شَهِيدٌ. وَالْمَبْطُونُ شَهِيدٌ. وَالْمَطْعُونُ شَهِيدٌ».

قَالَ سُهَيْلٌ: وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ مِقْسَمٍ عَنْ أَبِي صَالِحٍ، وَزَادَ فِيهِ: «وَالْغَرِقُ شَهِيدٌ».

18 ـ بَابُ السِّلاحِ

2805 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي الزُّهْرِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ، وَعَلَى رَأْسِهِ الْمِغْفَرُ.

2806 ـ حدّثنا هِشَامُ بْنُ سَوَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ خَصِيفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ إِنْ شَاءَ اللَّهُ تَعَالَى أَنَّ النَّبِيَّ ﷺ، يَوْمَ أُحُدٍ، أَخَذَ دِرْعَيْنِ، كَأَنَّهُ ظَاهَرَ بَيْنَهُمَا.

2807 ـ حدّثنا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ؛ قَالَ: دَخَلْنَا عَلَى أَبِي أُمَامَةَ. فَرَأَى فِي سُيُوفِنَا شَيْئاً مِنْ حِلْيَةِ فِضَّةٍ. فَغَضِبَ وَقَالَ: لَقَدْ فَتَحَ الْفُتُوحَ قَوْمٌ، مَا كَانَ حِلْيَةُ سُيُوفِهِمْ مِنَ الذَّهَبِ وَالْفِضَّةِ. وَلٰكِنِ الآنُكُ وَالْحَدِيدُ وَالْعَلاَبِيُّ.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: الْعَلاَبِيُّ الْعَصَبُ.

2808 ـ حدّثنا أَبُو كُرَيْبٍ. حَدَّثَنَا ابْنُ الصَّلْتِ عَنِ ابْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تَنَفَّلَ سَيْفَهُ ذَا الْفَقَارِ، يَوْمَ بَدْرٍ.

2809 ـ حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. أَنْبَأَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: كَانَ الْمُغِيرَةُ بْنُ شُعْبَةَ، إِذَا غَزَا مَعَ النَّبِيِّ ﷺ، حَمَلَ مَعَهُ رُمْحاً. فَإِذَا رَجَعَ طَرَحَ رُمْحَهُ حَتَّى يُحْمَلَ لَهُ. فَقَالَ لَهُ عَلِيٌّ: لأَذْكُرَنَّ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «لاَ تَفْعَلْ. فَإِنَّكَ إِنْ فَعَلْتَ لَمْ تُرْفَعْ ضَالَّةٌ».

2810 ـ حدّثنا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. أَنْبَأَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ أَشْعَثَ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بِشْرٍ، عَنْ أَبِي رَاشِدٍ، عَنْ عَلِيٍّ؛ قَالَ: كَانَتْ بِيَدِ رَسُولِ اللَّهِ ﷺ قَوْسٌ عَرَبِيَّةٌ. فَرَأَى رَجُلاً بِيَدِهِ قَوْسٌ فَارِسِيَّةٌ. فَقَالَ: «مَا هٰذِهِ؟ أَلْقِهَا. وَعَلَيْكُمْ بِهٰذِهِ وَأَشْبَاهِهَا، وَرِمَاحِ الْقَنَا. فَإِنَّهُمَا يَزِيدُ اللَّهُ لَكُمْ بِهِمَا فِي الدِّينِ. وَيُمَكِّنُ لَكُمْ فِي الْبِلاَدِ».

advances you in religion, and makes you well-established in power in more countries."

[19] The Archery In Allah's Cause

2811- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, Allah admits three persons to the Garden because of a single arrow: such as makes it, when he expects the good (of using it against the enemy); such as shoots it; and such as provides the archer with it." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Practice archery and riding (horses), even though to practice archery is much dearer to me than to ride (horses). No doubt, all with which a Muslim amuses himself is false except his shooting his bow, bringing up his horse, and fondling his wife.: those (three) belong to the truth (for which one receives reward)"

2812- It is narrated on the authority of Amr Ibn Abasah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who shoots an arrow towards the enemy, and his arrow reaches the enemy, no matter it succeeds or fails (to score the goal), he receives (as much reward) as the emancipation of a slave."

2813- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited while being on the pulpit: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies." (Al-Anfal 60) "Beware! The strength (which you should make ready against the enemy) lies in the archery" (He said that) thrice.

2814- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who learns archery and then leaves it, has, indeed, disobeyed me."

2815- It is narrated on the authority of Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a people who were practicing archery, thereupon he said: "Stick to archery, O sons of Ishmael! Indeed, your father was (the best of) archers."

[20] What About The Flags And Banners

2816- It is narrated on the authority of Al-Harith Ibn Hassan that he said: I came to Medina and I saw the Messenger of Allah "Allah's blessing and

19 ـ بابُ الرَّمْيِ في سَبِيلِ الله

2811 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلاَّمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الأَزْرَقِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ لَيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ، الثَّلاَثَةَ، الْجَنَّةَ: صَانِعَهُ، يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ. وَالرَّامِيَ بِهِ. وَالْمُمِدَّ بِهِ**» وَقَالَ رَسُولُ اللَّهِ ﷺ: «**ارْمُوا وَارْكَبُوا. وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. وَكُلُّ مَا يَلْهُو بِهِ الْمَرْءُ الْمُسْلِمُ بَاطِلٌ، إِلاَّ رَمْيَهُ بِقَوْسِهِ، وَتَأْدِيبَهُ فَرَسَهُ، وَمُلاَعَبَتَهُ امْرَأَتَهُ. فَإِنَّهُنَّ مِنَ الْحَقِّ**».

2812 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَرِثِ، عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمٰنِ الْقُرَشِيِّ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرِو بْنِ عَبَسَةَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ رَمَىٰ الْعَدُوَّ بِسَهْمٍ، فَبَلَغَ سَهْمُهُ الْعَدُوَّ، أَصَابَ أَوْ أَخْطَأَ، فَيَعْدِلُ رَقَبَةً**».

2813 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَرِثِ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ: «﴿**وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ**﴾ [الأنفال: 60] **أَلاَ وَإِنَّ الْقُوَّةَ الرَّمْيُ**». ثَلاَثَ مَرَّاتٍ.

2814 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عُثْمَانَ بْنِ نَعِيمٍ الرُّعَيْنِيِّ، عَنِ الْمُغِيرَةِ بْنِ نَهِيكٍ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ تَعَلَّمَ الرَّمْيَ ثُمَّ تَرَكَهُ، فَقَدْ عَصَانِي**».

2815 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَرَّ النَّبِيُّ ﷺ بِنَفَرٍ يَرْمُونَ. فَقَالَ: «**رَمْياً بَنِي إِسْمَاعِيلَ. فَإِنَّ أَبَاكُمْ كَانَ رَامِياً**».

20 ـ بابُ الرَّايَاتِ والأَلْوِيَةِ

2816 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنِ الْحَرِثِ بْنِ حَسَّانٍ؛ قَالَ: قَدِمْتُ الْمَدِينَةَ. فَرَأَيْتُ النَّبِيَّ ﷺ قَائِماً عَلَى الْمِنْبَرِ،

peace be upon him" standing on the pulpit, and Bilal was standing in his front, carrying a sword, and behold! There was a black flag! I asked: "Who is that?" it was said: "It is Amr Ibn Al-As, who has just returned from a holy battle (which he was leading)."

2817- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca on the day of the conquest, and his banner was white.

2818- It is narrated on the authority of Ibn Abbas that the flag of the Messenger of Allah "Allah's blessing and peace be upon him" was black, and his banner was white.

[21] Wearing Silk At War

2819- It is narrated on the authority of Asma' Bint Abu Bakr that she brought out a cloak adorned with buttons made of heavy brocade, and said that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear it whenever he met the enemy (in war).

2820- It is narrated on the authority of Umar that he forbade wearing both silk and heavy brocade unless it was as such, and he beckoned with his finger, then the second, then the third, and then the fourth (finger), and said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to get it. (i.e. it is forbidden to use silk unless it is as little as no more than four fingers).

[22] Wearing Turbans In War

2821- It is narrated on the authority of Amr Ibn Huraith from his father that he said: As if I'm looking at the Messenger of Allah "Allah's blessing and peace be upon him" having a black turban over his head, letting its both ends fall between his shoulders.

2822- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca while having a black turban over his head.

[23] What About Transaction During The War

2823- It is narrated on the authority of Zaid Ibn Kharijah that he said: A man asked my father about (the commandment pertaining to) one who might be engaged in transactions during the battle (would his reward for the battle be cancelled?), thereupon my father said to him: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in (the holy battle of) Tabuk, being engaged in transactions, and even

وَبِلاَلٌ قَائِمٌ بَيْنَ يَدَيْهِ، مُتَقَلِّدٌ سَيْفاً. وَإِذَا رَايَةٌ سَوْدَاءُ. فَقُلْتُ: مَنْ هٰذَا؟ قَالُوا: هٰذَا عَمْرُو بْنُ الْعَاصِ، قَدِمَ مِنْ غَزَاةٍ.

2817 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ، وَعَبْدَةُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ. حَدَّثَنَا شَرِيكٌ عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ، يَوْمَ الْفَتْحِ، وَلِوَاؤُهُ أَبْيَضُ.

2818 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْوَاسِطِيُّ النَّاقِدُ. حَدَّثَنَا يَحْيَىٰ بْنُ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ حَيَّانَ: سَمِعْتُ أَبَا مِجْلَزٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَايَةَ رَسُولِ اللَّهِ ﷺ كَانَتْ سَوْدَاءَ، وَلِوَاؤُهُ أَبْيَضُ.

21 ـ بابُ لُبْسِ الحَرِيرِ والدِّيبَاجِ في الحَرْبِ

2819 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَجَّاجٍ، عَنْ أَبِي عُمَرَ، مَوْلَى أَسْمَاءَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ أَنَّهَا أَخْرَجَتْ جُبَّةً مُزَرَّرَةً بِالدِّيبَاجِ. فَقَالَتْ: كَانَ النَّبِيُّ ﷺ يَلْبَسُ هٰذِهِ، إِذَا لَقِيَ الْعَدُوَّ.

2820 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ عُمَرَ؛ أَنَّهُ كَانَ يَنْهَىٰ عَنِ الْحَرِيرِ وَالدِّيبَاجِ إِلاَّ مَا كَانَ هٰكَذَا. ثُمَّ أَشَارَ بِإِصْبَعِهِ ثُمَّ الثَّانِيَةِ، ثُمَّ الثَّالِثَةِ، ثُمَّ الرَّابِعَةِ. وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا عَنْهُ.

22 ـ بابُ لُبْسِ العَمَائِمِ في الحَرْبِ

2821 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ. حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ؛ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرْخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ.

2822 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

23 ـ بابُ الشِّرَاءِ والبَيْعِ في الغَزْوِ

2823 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْكَرِيمِ. حَدَّثَنَا سُنَيْدُ بْنُ دَاوُدَ، عَنْ خَالِدِ بْنِ حَيَّانَ الرَّقِّيِّ. أَنْبَأَنَا عَلِيُّ بْنُ عُرْوَةَ الْبَارِقِيُّ. حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ أَبِي الزِّنَادِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ؛ قَالَ: رَأَيْتُ رَجُلاً يَسْأَلُ أَبِي عَنِ الرَّجُلِ يَغْزُو فَيَشْتَرِي وَيَبِيعُ وَيَتَّجِرُ فِي غَزْوَتِهِ؟ فَقَالَ لَهُ أَبِي: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِتَبُوكَ، نَشْتَرِي وَنَبِيعُ، وَهُوَ يَرَانَا وَلاَ يَنْهَانَا.

though the Messenger of Allah "Allah's blessing and peace be upon him" saw us, he did not forbid us to do so.

[24] Accompanying And Bidding Farewell To The Fighters

2824- It is narrated on the authority of Mu'adh Ibn Anas from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "To accompany a fighter in the Cause of Allah, and suffice him (the matter of taking care of) his saddlebag in the morning or in the evening is much dearer to me than the world and what it contains."

2825- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" bade farewell to me saying: "I leave you with Allah, with Whom trusts are never lost."

2826- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" cast a glimpse of the (members of the) detachments (by way of bidding farewell to them), he would say to the gazers (to him): "I entrust to Allah (to make good) your religion, honesty, and the conclusion of your deeds."

[25] What About Military Expeditions

2827- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Aktham Ibn Al-Jawn Al-Khuza'i: "O Aktham! Take part in fighting with a people other than your own folk, perchance your manners would become better, and you would become more honoured in the sight of your companions. O Aktham! The best (group of) companions (in number) is of (no less than) four; the best of detachments (in number) is of (no less than) four hundred; and the best of armies (in number) is (no less than) four thousand; and (in case it is of twelve thousand, you should know that) twelve thousand are not too few (in number) to be defeated."

2828- It is narrated on the authority of Al-Bara' Ibn Azib that he said: We used to say that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" who were with him on the day of (the holy battle of) Badr were over three hundred and ten, the same number as of those of Talut, who crossed the river with him, and none but a believer crossed it with him.

2829- It is narrated on the authority of Abu Al-Ward, the companion of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: Beware of (taking part with) the detachment (of soldiers) which, in

24 ـ بابُ تَشْيِيعِ الغُزَاةِ ووَدَاعِهِمْ

2824 ـ **حدّثنا** جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا أَبُو الأَسْوَدِ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لأَنْ أُشَيِّعَ مُجَاهِداً فِي سَبِيلِ اللَّهِ فَأَكُفَّهُ عَلَى رَحْلِهِ، غَدْوَةً أَوْ رَوْحَةً، أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا**».

2825 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ عَنِ الْحَسَنِ بْنِ ثَوْبَانَ، عَنْ مُوسَى بْنِ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: وَدَّعَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «**أَسْتَوْدِعُكَ اللَّهَ الَّذِي لاَ تَضِيعُ وَدَائِعُهُ**».

2826 ـ **حدّثنا** عَبَّادُ بْنُ الْوَلِيدِ. حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ. حَدَّثَنَا ابْنُ مُحَيْصِنٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَشْخَصَ السَّرَايَا يَقُولُ لِلشَّاخِصِ: «**أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ**».

25 ـ بابُ السَّرَايَا

2827 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ الصَّنْعَانِيُّ. حَدَّثَنَا أَبُو سَلَمَةَ الْعَامِلِيُّ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لأَكْثَمَ بْنِ الْجَوْنِ الْخُزَاعِيِّ: «**يَا أَكْثَمُ اغْزُ مَعَ غَيْرِ قَوْمِكَ يَحْسُنْ خُلُقُكَ، وَتَكْرُمْ عَلَى رُفَقَائِكَ. يَا أَكْثَمُ خَيْرُ الرُّفَقَاءِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلاَفٍ. وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفاً مِنْ قِلَّةٍ**».

2828 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ كَانُوا، يَوْمَ بَدْرٍ، ثَلاَثَمِائَةٍ وَبِضْعَةَ عَشَرَ. عَلَى عِدَّةِ أَصْحَابِ طَالُوتَ. مَنْ جَازَ مَعَهُ النَّهَرَ. وَمَا جَازَ مَعَهُ إِلاَّ مُؤْمِنٌ.

2829 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنِ ابْنِ لَهِيعَةَ. أَخْبَرَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ لَهِيعَةَ بْنِ عُقْبَةَ؛ قَالَ: سَمِعْتُ أَبَا الْوَرْدِ، صَاحِبَ النَّبِيِّ ﷺ يَقُولُ: إِيَّاكُمْ وَالسَّرِيَّةَ الَّتِي إِنْ لَقِيَتْ فَرَّتْ، وَإِنْ غَنِمَتْ غَلَّتْ.

case it faces (the enemies) it will flee away, and in case it gains the booty (without war), it will misappropriate (from it).

[26] Eating In The Vessels Of The Pagans

2830- It is narrated on the authority of Qabisah Ibn Hulb from his father that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about the food of the Christians, thereupon he said: "Let not yourself be disturbed by a (kind of) food, in which you (feel you) are similar to the Christians."

2831- It is narrated on the authority of Abu Tha'labah Al-Khushni that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "O Messenger of Allah! Would we cook (our food) in the vessels of the pagans?" he said: "Do not cook (your food) in them)as long as you have yours)." I said: "But, if we are in need of them, in such a way that we could find but them (what should we do?)" on that he said: "In this case, wash them perfectly, and then cook (your food) and eat (in them)."

[27] Seeking Help From The Pagans

2832- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Muslims) never seek help from a pagan."

[28] What About Guile In War

2833- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "War is guile."

2834- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "War is guile."

[29] What About Swordfight And Belongings

2835- It is narrated on the authority of Abu Dharr that he took an oath that the following Holy Verse was revealed in connection with those six (persons from among the Muslims and pagans, who were engaged in swordfight): "These two antagonists dispute with each other about their Lord: but those who deny (their Lord), for them will be cut out a garment of Fire: over their heads will be poured out boiling water." (Al-Hajj 19) they were: Hamzah Ibn Abd Al-Muttalib, Ali Ibn Abu Talib, and Ubaidah Ibn Al-Harith, Utbah Ibn Rabie'ah, Shaibah Ibn Rabie'ah, and Al-Walid Ibn Utbah: they disputed over the reasons (i.e. Islam, swords and spears).

26 ـ بابُ الأَكْلِ في قُدُورِ المُشْرِكِينَ

2830 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بْنِ هُلْبٍ، عَنْ أَبِيهِ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ طَعَامِ النَّصَارَىٰ. فَقَالَ: **«لاَ يَخْتَلِجَنَّ فِي صَدْرِكَ طَعَامٌ ضَارَعْتَ فِيهِ نَصْرَانِيَّةً»**.

2831 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنِي أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ. حَدَّثَنِي عُرْوَةُ بْنُ رُوَيْمٍ اللَّخْمِيُّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ (قَالَ وَلَقِيَهُ وَكَلَّمَهُ) قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ قُدُورُ الْمُشْرِكِينَ نَطْبُخُ فِيهَا؟ قَالَ: **«لاَ تَطْبُخُوا فِيهَا»** قُلْتُ: فَإِنِ اضْتَجْنَا إِلَيْهَا، فَلَمْ نَجِدْ مِنْهَا بُدًّا؟ قَالَ: **«فَارْحَضُوهَا رَحْضاً حَسَناً. ثُمَّ اطْبُخُوا وَكُلُوا»**.

27 ـ بابُ الاسْتِعَانَةِ بالمُشْرِكِينَ

2832 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ دِينَارٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّا لاَ نَسْتَعِينُ بِمُشْرِكٍ»**.

قَالَ عَلِيٌّ: فِي حَدِيثِهِ: عَبْدُ اللَّهِ بْنُ يَزِيدَ أَوْ زَيْدٍ.

28 ـ بابُ الخَدِيعَةِ في الحَرْبِ

2833 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْحَرْبُ خَدْعَةٌ»**.

2834 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ عَنْ مَطَرِ بْنِ مَيْمُونٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«الْحَرْبُ خَدْعَةٌ»**.

29 ـ بابُ المُبَارَزَةِ والسَّلَبِ

2835 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ وَحَفْصُ بْنُ عَمْرٍو، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ. أَنْبَأَنَا وَكِيعٌ، قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ الرُّمَّانِيِّ (قَالَ أَبُو عَبْدِ اللَّهِ: هُوَ يَحْيَىٰ بْنُ الأَسْوَدِ) عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ؛ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ: لَنَزَلَتْ هٰذِهِ الآيَةُ فِي هٰؤُلاَءِ الرَّهْطِ السِّتَّةِ يَوْمَ بَدْرٍ: ﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ﴾ [الحج: 19] إِلَى قَوْلِهِ: ﴿إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ﴾[1] [الحج: 14] فِي حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ، وَعَلِيِّ بْنِ أَبِي طَالِبٍ، وَعُبَيْدَةَ بْنِ الْحَارِثِ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ بْنِ عُتْبَةَ. اخْتَصَمُوا فِي الْحُجَجِ، يَوْمَ بَدْرٍ.

---

(1) لعلّ في هذا الحديث خطأ ما؛ فلا يعقل أن يبدأ بجزء من الآية 19 ثم يقول: إلى قوله: ﴿إن الله يفعل ما يريد﴾ وهي قبلها في الآية 14؛ والأرجح أن الصواب: إلى قوله: ﴿نذقه من عذاب أليم﴾ آخر الآية 25؛ أو لعلّ ذكر الآيتين جاء معكوساً فتكون الأولى الآية 14 والثانية الآية 19. والله أعلم.

2836- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: I dueled with a man and I killed him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave me his belongings.

2837- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" gave him the belongings of a man whom he killed on the day of (the holy battle of) Hunain.

2838- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills (a ma of the enemy) has (the right to get) his belongings.

[30] What About Attacking The Enemies At Night, And Killing Women And Children

2839- It is narrated on the authority of Ibn Abbas that he said: As-Sa'b Ibn Jaththamah told that that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the inhabitants of the town from amongst the pagans, when they are attacked at night, with the women and children killed (unintentionally), thereupon he said: "They belong to those (pagans, whose killing leads to no sin provided that it is done unintentionally)."

2840- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: We fought the tribe of Hawazin beside Abu Bakr during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we came upon a (well of) water belonging to Banu Fazarah, where we spent the night, and when it was morning, we attacked them, and we came upon a people near (a well of) water, whom we attacked at night, and killed them all, and they were of nine or seven homes.

2841- It is narrated on the authority of Ibn Umar that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a killed women on the road (belonging to the enemies), thereupon he forbade killing women and children (of the enemies intentionally with no necessity).

2842- It is narrated on the authority of Hanzalah Al-Katib that he said: We took part in a holy battle under the leadership of the Messenger of Allah "Allah's blessing and peace be upon him", and we came upon a killed woman on the way, near whom some people were gathering. They dispersed on seeing him, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (woman) was not from among those who were fighting." Then, he said to a man: "Go to Khalid Ibn Al-Walid

2836 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبُو الْعُمَيْسِ وَعِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: بَارَزْتُ رَجُلاً فَقَتَلْتُهُ. فَنَفَّلَنِي رَسُولُ اللَّهِ ﷺ سَلَبَهُ.

2837 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ كَثِيرِ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ، مَوْلَىٰ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَفَّلَهُ سَلَبَ قَتِيلٍ، قَتَلَهُ يَوْمَ حُنَيْنٍ.

2838 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا أَبُو مَالِكٍ الأَشْجَعِيُّ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنِ ابْنِ سَمُرَةَ بْنِ جُنْدَبٍ، عَنْ أَبِيهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ قَتَلَ قَتِيلاً فَلَهُ السَّلَبُ»**.

30 ـ بابُ الغَارَةِ والبَيَاتِ وقَتْلِ النِّسَاءِ والصِّبْيَانِ

2839 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: حَدَّثَنَا الصَّعْبُ بْنُ جَثَّامَةَ؛ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَهْلِ الدَّارِ مِنَ الْمُشْرِكِينَ يُبَيَّتُونَ، فَيُصَابُ النِّسَاءُ وَالصِّبْيَانُ؟ قَالَ: **«هُمْ مِنْهُمْ»**.

2840 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ. أَنْبَأَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: غَزَوْنَا، مَعَ أَبِي بَكْرٍ، هَوَازِنَ، عَلَى عَهْدِ النَّبِيِّ ﷺ. فَأَتَيْنَا مَاءً لِبَنِي فَزَارَةَ فَعَرَّسْنَا. حَتَّى إِذَا كَانَ عِنْدَ الصُّبْحِ شَنَنَّاهَا عَلَيْهِمْ غَارَةً. فَأَتَيْنَا أَهْلَ مَاءٍ فَبَيَّتْنَاهُمْ، فَقَتَلْنَاهُمْ. تِسْعَةً أَوْ سَبْعَةَ أَبْيَاتٍ.

2841 ـ **حدّثنا** يَحْيَىٰ بْنُ حَكِيمٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ رَأَىٰ امْرَأَةً مَقْتُولَةً فِي بَعْضِ الطَّرِيقِ. فَنَهَىٰ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ.

2842 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْمُرَقَّعِ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ حَنْظَلَةَ الْكَاتِبِ؛ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ. فَمَرَرْنَا عَلَى امْرَأَةٍ مَقْتُولَةٍ قَدِ اجْتَمَعَ عَلَيْهَا النَّاسُ. فَأَفْرَجُوا لَهُ. فَقَالَ: **«مَا كَانَتْ هٰذِهِ تُقَاتِلُ فِيمَنْ يُقَاتِلُ»** ثُمَّ قَالَ لِرَجُلٍ: **«انْطَلِقْ إِلَى خَالِدِ بْنِ الْوَلِيدِ، فَقُلْ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ، يَقُولُ: لاَ تَقْتُلَنَّ ذُرِّيَّةً وَلاَ عَسِيفاً»**.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا قُتَيْبَةُ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْمُرَقَّعِ عَنْ جَدِّهِ رَبَاحِ بْنِ الرَّبِيعِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

قَالَ أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: يُخْطِىءُ الثَّوْرِيُّ فِيهِ.

and say to him that the Messenger of Allah "Allah's blessing and peace be upon him" order you not to kill offspring nor hireling (employed for things far from war)."

(...) The same is narrated on the authority of Ar-Rabah Ibn Ar-Rabie, from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[31] What About Burning The Homes Of The Enemy

2843- It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to a village known as Ubnah, and said to me: "Come to (the village of) Ubnah in the morning, and then burn (their homes and crops)."

2844- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" burned and cut down the date-palms of Banu An-Nadir, known as Al-Buwairah, thereupon Allah Almighty revealed: "Whether you cut down (O you Muslims!) the tender palm-trees, or you left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors." (Al-Hashr 5)

2845- It is narrated on the authority of Nafi from Ibn Umar that the Prophet "Allah's blessing and peace be upon him" had the date-palm trees of Banu An-Nadir burnt and cut down. Regarding this case, the poet said: "the terrible burning of Al-Buwairah has been received uninterestedly by the chiefs of Banu Lu'ai (from Quraish)."

[32] Giving Ransom For The Captives

2846- It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: We fought (the tribe of) Hawazin with Abu Bakr during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and he gave me a girl, and she was one of the most beautiful girls from amongst the Arabs. She was wearing a leather coat, and I did not disrupt her until I came to Medina, where the Messenger of Allah "Allah's blessing and peace be upon him" met me in the market and said to me: "I beseech you by Allah to grant her to me." I granted her to him, thereupon he sent her as a ransom for some Muslim captives who were in Mecca.

[33] When an Enemy Gets Something Which a Muslim Restores

2847- It is narrated on the authority of Ibn Umar that a horse belonging to him was lost, and then it was taken by the enemy, and when the Muslims

31 ـ بابُ التَّحْرِيقِ بِأَرْضِ العَدُوِّ

2843 ـ **حدّثنا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ. حَدَّثَنَا وَكِيعٌ عَنْ صَالِحِ بْنِ أَبِي الأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى قَرْيَةٍ يُقَالُ لَهَا أُبْنَىٰ. فَقَالَ: «**ائْتِ أُبْنَىٰ صَبَاحاً. ثُمَّ حَرِّقْ**».

2844 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ، وَقَطَعَ. وَهِيَ الْبُوَيْرَةُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً﴾ [الحشر: 5] الآيَةَ.

2845 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ سَعِيدٍ. حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ، وَقَطَعَ. وَفِيهِ يَقُولُ شَاعِرُهُمْ:

فَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ ... حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ

32 ـ بابُ فِدَاءِ الأُسَارَى

2846 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الأَكْوَعِ، عَنْ أَبِيهِ؛ قَالَ: غَزَوْنَا، مَعَ أَبِي بَكْرٍ، هَوَازِنَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَنَفَّلَنِي جَارِيَةً مِنْ بَنِي فَزَارَةَ، مِنْ أَجْمَلِ الْعَرَبِ. عَلَيْهَا قِشْعٌ لَهَا. فَمَا كَشَفْتُ لَهَا عَنْ ثَوْبٍ حَتَّى أَتَيْتُ الْمَدِينَةَ. فَلَقِيَنِي النَّبِيُّ ﷺ فِي السُّوقِ، فَقَالَ: «**لِلَّهِ أَبُوكَ هَبْهَا لِي**» فَوَهَبْتُهَا لَهُ. فَبَعَثَ بِهَا، فَفَادَى بِهَا أُسَارَىٰ مِنْ أُسَارَىٰ الْمُسْلِمِينَ، كَانُوا بِمَكَّةَ.

33 ـ بابُ ما أَحْرَزَ العَدُوُّ ثم ظَهَرَ عَلَيْهِ المُسْلِمُونَ

2847 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ؛ قَالَ: ذَهَبَتْ فَرَسٌ لَهُ. فَأَخَذَهَا الْعَدُوُّ. فَظَهَرَ عَلَيْهِمُ

emerged victorious over them, it was brought back to him during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and a slave belonging to him fled away and joined the Romans, and when the Muslims emerged victorious over them, it was brought back to him by Khalid Ibn Al-Walid after the death of the Messenger of Allah "Allah's blessing and peace be upon him".

[34] What About Misappropriation

2848- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: A man from Ashja' in Khaibar died, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer the funeral prayer for your companion." On that the people disapproved of that, and (the colour of) their faces changed (out of estrangement). When he saw that, he said: "Indeed, your companion has misappropriated (while he was fighting) in Allah's Cause." Zaid said: They searched in his luggage, and found some beads from those of the Jews, at a value of less than two Dirhams.

2849- It is narrated on the authority of Abdullah Ibn Amr: There was a man called Karkarah, who looked after the family and the belongings of The Prophet "Allah's blessing and peace be upon him". The man died and Allah's Apostle "Allah's blessing and peace be upon him" said: "He is in the (Hell) Fire." The people then went to look at him. They found on him a garment or a cloak he had misappropriated (from the war booty).

2850- It is narrated on the authority of Ubadah Ibn As-Samit that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer facing (the Qiblah, and there was in front of him) a camel from those of the war booty. When he finished he got up, took hold of something from the camel, from which he picked up a hair which he grasped with his fingertips and then said: "No doubt, this (single hair) is a part of your war booty. So, you should fulfill whatever (booty you have, even though) a needle and a string, and what is more or lesser (in value). Do not misappropriate anything, for the misappropriation is a (cause of) shame and dishonour in the world, and in the hereafter, (it leads one to the) fire (of Hell)."

[35] Giving Something Besides One's Share From The War Spoils

2851- It is narrated on the authority of Habib Ibn Maslamah that the Messenger of Allah "Allah's blessing and peace be upon him" gave one-third (the war spoils to the soldiers) after (giving) the one-fifth.

2852- It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" gave one

الْمُسْلِمُونَ. فَرُدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ.

قَالَ: وَأَبَقَ عَبْدٌ لَهُ. فَلَحِقَ بِالرُّومِ. فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ. فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ.

34 ـ بابُ الغُلُولِ

2848 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ بْنِ حَبَّانَ، عَنِ ابْنِ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ قَالَ: تُوُفِّيَ رَجُلٌ مِنْ أَشْجَعَ بِخَيْبَرَ. فَقَالَ النَّبِيُّ ﷺ: **«صَلُّوا عَلَى صَاحِبِكُمْ»** فَأَنْكَرَ النَّاسُ ذٰلِكَ، وَتَغَيَّرَتْ لَهُ وُجُوهُهُمْ. فَلَمَّا رَأَىٰ ذٰلِكَ قَالَ: **«إِنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللَّهِ»**.

قَالَ زَيْدٌ: فَالْتَمَسُوا فِي مَتَاعِهِ، فَإِذَا خَرَزَاتٌ مِنْ خَرَزِ يَهُودَ، مَا تُسَاوِي دِرْهَمَيْنِ.

2849 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: كَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ فَمَاتَ. فَقَالَ النَّبِيُّ ﷺ: **«هُوَ فِي النَّارِ»** فَذَهَبُوا يَنْظُرُونَ. فَوَجَدُوا عَلَيْهِ كِسَاءً أَوْ عَبَاءَةً، قَدْ غَلَّهَا.

2850 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي سِنَانٍ عِيسَىٰ بْنِ سِنَانٍ، عَنْ يَعْلَىٰ بْنِ شَدَّادٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ، إِلَى جَنْبِ بَعِيرٍ مِنَ الْمَقَاسِمِ. ثُمَّ تَنَاوَلَ شَيْئاً مِنَ الْبَعِيرِ. فَأَخَذَ مِنْهُ قَرَدَةً. يَعْنِي وَبَرَةً. فَجَعَلَ بَيْنَ إِصْبَعَيْهِ. ثُمَّ قَالَ: **«يَا أَيُّهَا النَّاسُ إِنَّ هٰذَا مِنْ غَنَائِمِكُمْ. أَدُّوا الْخَيْطَ وَالْمِخْيَطَ، فَمَا فَوْقَ ذٰلِكَ، فَمَا دُونَ ذٰلِكَ. فَإِنَّ الْغُلُولَ عَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ. وَشَنَارٌ وَنَارٌ»**.

35 ـ بابُ النَّفْلِ

2851 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ، عَنْ زَيْدِ بْنِ جَارِيَةَ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ نَفَّلَ الثُّلُثَ بَعْدَ الْخُمُسِ.

2852 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ الزُّرَقِيِّ، عَنْ سُلَيْمَانَ بْنِ مُوسَىٰ، عَنْ مَكْحُولٍ، عَنْ أَبِي سَلاَّمٍ الأَعْرَجِ، عَنْ أَبِي أُمَامَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ أَنَّ النَّبِيَّ ﷺ نَفَّلَ، فِي الْبَدْأَةِ، الرُّبُعَ وَفِي الرَّجْعَةِ، الثُّلُثَ.

fourth (the war spoils to the soldiers) in the first portion of the battle, and then he raised that to one-third on their return.

2853- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: There is no giving beyond one's share after the Messenger of Allah "Allah's blessing and peace be upon him", for the strongest among Muslims should make the weakest among them share the war spoils with them.

It is narrated on the authority of Raja' that he said: I heard Sulaiman Ibn Musa having said to him (Amr): Makhul related to me from Habib Ibn Maslamah that the Messenger of Allah "Allah's blessing and peace be upon him" gave one-fourth (the war spoils to the soldiers) in the first portion of the battle, and then the one-third on their return. On that Amr said to him: Do I relate to you from my father from my grandfather, and you relate to me from Makhul?

[36] Distributing The War Booty

2854- It is narrated on the authority of Ibn Umar that on the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" gave the horseman three shares: two on account of the horse, and one to the man.

[37] The Slaves And Women Attend The Fight With Muslims

2855- It is narrated on the authority of Umair, the freed slave of such as used not to eat meat that he said: I took part in the holy battle of Khaibar with my master, who gave me no share from the war booty; and I was given from the furniture a sword, which I used to drag (on the ground) whenever I carried it (in view of my shortness and youngness).

2856- It is narrated on the authority of Umm Atiyyah Al-Ansariyyah that she said: I took part in seven holy battles with the Messenger of Allah "Allah's blessing and peace be upon him", during which I would look after their luggage (in their absence), prepare food for them, treat the wounded among them, and take care of the patients.

[38] The Recommendation Of The Imam

2857- It is narrated on the authority of Safwan Ibn Assal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in a detachment and he said to us (by way of instruction): "Proceed in the Name of Allah, and in the Cause of Allah, fight such as has no faith in Allah; and do not mutilate (the bodies), nor prove treacherous, nor misappropriate (anything from the war booty), nor kill a child."

2853 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ. أَنْبَأَنَا رَجَاءُ بْنُ أَبِي سَلَمَةَ. حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: لاَ نَفَلَ بَعْدَ رَسُولِ اللَّهِ ﷺ. يَرُدُّ الْمُسْلِمُونَ قَوِيُّهُمْ عَلَى ضَعِيفِهِمْ.

قَالَ رَجَاءٌ: فَسَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى يَقُولُ لَهُ: حَدَّثَنِي مَكْحُولٌ عَنْ حَبِيبِ بْنِ مَسْلَمَةَ أَنَّ النَّبِيَّ ﷺ نَفَّلَ، فِي الْبَدْأَةِ، الرُّبُعَ وَحِينَ قَفَلَ، الثُّلُثَ. فَقَالَ عَمْرٌو: أُحَدِّثُكَ عَنْ أَبِي عَنْ جَدِّي، وَتُحَدِّثُنِي عَنْ مَكْحُولٍ؟

36 ـ بابُ قِسْمَةِ الغَنَائِمِ

2854 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ أَسْهَمَ، يَوْمَ خَيْبَرَ، لِلْفَارِسِ ثَلاَثَةَ أَسْهُمٍ: لِلْفَرَسِ سَهْمَانِ، وَلِلرَّجُلِ سَهْمٌ.

37 ـ بابُ العَبِيدِ والنِّسَاءِ يَشْهَدُونَ مَعَ المُسْلِمِينَ

2855 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ مُهَاجِرِ بْنِ قُنْفُذٍ؛ قَالَ: سَمِعْتُ عُمَيْراً، مَوْلَىٰ آبِي اللَّحْمِ (قَالَ وَكِيعٌ: كَانَ لاَ يَأْكُلُ اللَّحْمَ) قَالَ: غَزَوْتُ مَعَ مَوْلاَيَ، يَوْمَ خَيْبَرَ، وَأَنَا مَمْلُوكٌ. فَلَمْ يَقْسِمْ لِي مِنَ الْغَنِيمَةِ. وَأُعْطِيتُ، مِنْ خُرْثِيِّ الْمَتَاعِ، سَيْفاً. وَكُنْتُ أَجُرُّهُ إِذَا تَقَلَّدْتُهُ.

2856 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ الأَنْصَارِيَّةِ؛ قَالَتْ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ. أَخْلُفُهُمْ فِي رِحَالِهِمْ. وَأَصْنَعُ لَهُمُ الطَّعَامَ. وَأُدَاوِي الْجَرْحَى. وَأَقُومُ عَلَى الْمَرْضَىٰ.

38 ـ بابُ وَصِيَّةِ الإِمَامِ

2857 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنِي عَطِيَّةُ بْنُ الْحَرِثِ أَبُو رَؤُوفٍ الْهَمْدَانِيُّ. حَدَّثَنِي أَبُو الْعَرِيفِ عُبَيْدُ اللَّهِ بْنُ خَلِيفَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ؛ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ. فَقَالَ: «**سِيرُوا بِاسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ. قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ. وَلاَ تَمْثُلُوا، وَلاَ تَغْدِرُوا، وَلاَ تَغُلُّوا، وَلاَ تَقْتُلُوا وَلِيداً**».

2858- It is narrated on the authority of Ibn Buraidah from his father: Whenever The Messenger of Allah "Allah's blessing and peace be upon him" appointed anyone as leader of an army or detachment, he would privately urge him to fear Allah and to be good to the Muslims who were with him. He would say: "Fight in the name of Allah and in the cause of Allah. Fight against those who disbelieve in Allah. Fight and do not misappropriate (the spoils). You should neither break your pledge, nor should you mutilate (the dead) bodies. You should not also kill the children. When you meet your enemies from amongst the pagans, call them to three things. If they respond to any one of them, you should accept it and keep yourself from causing any harm to them. Call them to (embrace) Islam. If they respond to you, you should accept it from them and withhold yourself from fighting them. Then call them to emigrate from their land to the land of the Emigrants, and tell them that if they do that, they will have all the privileges and obligations of the Emigrants. If they refuse to emigrate (from their land), inform them that they will become as the Bedouin Muslims and will be subject to the orders of Allah like other believers, but they will not share the spoils of war or booty with them unless they take part with the Muslims in fighting (the unbelievers). If they refuse to embrace Islam, ask them to give Jizyah. If they agree to give it, accept it from them and keep yourself from (fighting) them. If they refuse to give Jizyah, seek for Allah's help and fight them. When you besiege a fort whose people appeal to you for protection granted in the name of Allah and His Messenger, do not give them the guarantee of Allah and His Messenger, but give them your own guarantee and that of your father and companions, for in case (it happens that) the protection given by you, or your fathers is disregarded, it will be a lesser sin than that (you will commit) in case the protection guaranteed in the name of Allah and His Messenger is disregarded. If you besiege a fort whose people ask you to let them out according to Allah's Command, do not let them out according to Allah's Command, but do that according to your own command, for you do not know whether you will be able to implement Allah's command regarding them."

(...) The same is narrated on the authority of An-Nu'man Ibn Muqarrin from the Messenger of Allah "Allah's blessing and peace be upon him".

[39] The (right of) Obedience to The Imam

2859- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who obeys me has, indeed, obeyed Allah, and he who disobeys me has,

2858 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَّرَ رَجُلاً عَلَى سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّةِ نَفْسِهِ بِتَقْوَىٰ اللَّهِ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْراً. فَقَالَ: «**اغْزُوا بِاسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ. قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ. اغْزُوا وَلاَ تَغْدِرُوا وَلاَ تَغُلُّوا وَلاَ تَمْثُلُوا وَلاَ تَقْتُلُوا وَلِيداً. وَإِذَا أَنْتَ لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَىٰ ثَلاَثِ خِلاَلٍ، أَوْ خِصَالٍ. فَأَيَّتُهُنَّ أَجَابُوكَ إِلَيْهَا، فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ادْعُهُمْ إِلَى الإِسْلاَمِ. فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ. وَأَخْبِرْهُمْ، إِنْ فَعَلُوا ذٰلِكَ، أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ، وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، وَإِنْ أَبَوْا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ. وَلاَ يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ شَيْءٌ. إِلاَّ أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ. فَإِنْ هُمْ أَبَوْا أَنْ يَدْخُلُوا فِي الإِسْلاَمِ، فَسَلْهُمْ إِعْطَاءَ الْجِزْيَةِ. فَإِنْ فَعَلُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ. فَإِنْ هُمْ أَبَوْا، فَاسْتَعِنْ بِاللَّهِ عَلَيْهِمْ وَقَاتِلْهُمْ. وَإِنْ حَاصَرْتَ حِصْناً، فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ نَبِيِّكَ، فَلاَ تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ وَلاَ ذِمَّةَ نَبِيِّكَ. وَلٰكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَبِيكَ وَذِمَّةَ أَصْحَابِكَ. فَإِنَّكُمْ، إِنْ تُخْفِرُوا ذِمَّتَكُمْ وَذِمَّةَ آبَائِكُمْ، أَهْوَنُ عَلَيْكُمْ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ. وَإِنْ حَاصَرْتَ حِصْناً فَأَرَادُوكَ أَنْ يَنْزِلُوا عَلَى حُكْمِ اللَّهِ، فَلاَ تُنْزِلْهُمْ عَلَى حُكْمِ اللَّهِ. وَلٰكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ. فَإِنَّكَ لاَ تَدْرِي أَتُصِيبُ فِيهِمْ حُكْمَ اللَّهِ أَمْ لاَ**».

قَالَ عَلْقَمَةُ: فَحَدَّثْتُ بِهِ مُقَاتِلَ بْنَ حَيَّانَ، فَقَالَ: حَدَّثَنِي مُسْلِمُ بْنُ هَيْضَمٍ، عَنِ النُّعْمَانِ بْنِ مُقَرِّنٍ، عَنِ النَّبِيِّ ﷺ، مِثْلَ ذٰلِكَ.

39 ـ بَابُ طَاعَةِ الإِمَامِ

2859 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَطَاعَنِي، فَقَدْ أَطَاعَ اللَّهَ. وَمَنْ عَصَانِي، فَقَدْ عَصَىٰ اللَّهَ. وَمَنْ أَطَاعَ الإِمَامَ، فَقَدْ أَطَاعَنِي. وَمَنْ عَصَىٰ الإِمَامَ، فَقَدْ عَصَانِي**».

indeed, disobeyed Allah; and he, who obeys the imam has, indeed, obeyed me, and he, who disobeys the imam has, indeed, disobeyed me."

2860- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Listen and obey (your ruler) even though an Abyssinian slave is appointed to rule over you, whose head is (as small) as a raisin."

2861- It is narrated on the authority of Umm Al-Husain that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If an Abyssinian slave whose limbs are cut off is appointed to rule over you, you should listen and obey him as long as he leads you in accordance with (the laws and judgements of) Allah's Book."

2862- It is narrated on the authority of Ubadah Ibn As-Samit that Abu Dharr reached Ar-Rabdhah by the time the prayer had been established, and behold! A slave was leading it. It was said: "This Abu Dharr (and he has just arrived)." He (the imam) intended to go backward (to give room for Abu Dharr to lead the prayer), thereupon Abu Dharr said: My friend (the Messenger of Allah "Allah's blessing and peace be upon him") to listen and obey even though he (the imam) is an Abyssinian slave, whose limbs are cut off.

[40] There Is No Obedience (To Anyone Which Might Leads To The) Disobedience To Allah

2863- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent Alqamah Ibn Mujazzaz on the head of a detachment and I was in it. When he was at the head of (the way to the area of) his battlefield, or was midway to it, a group of the army took his leave (to go further), and he gave them permission, appointing Abdullah Ibn Hudhafah Ibn Qais As-Sahmi as their leader; and I was among those who took part in the fight with him. When he was on the way, the people kindled fire to warm up their bodies, or to prepare some (food for them) on it. Abdullah, and he was a joking man, said to them: "Do I not have (the right) upon you to listen and obey me?" they answered in the affirmative. He said: "Then, is it not that whatever I order you to do you would do it?" they answered in the affirmative. On that he said: "Then, I make binding upon you but to jump into that fire." Some people stood up and got themselves ready (to jump into it), and when he thought they were going to jump in it, he said: "Keep yourselves! I'm just joking with you." When they returned, they made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon

2860 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. قَالاَ: حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ. حَدَّثَنَا شُعْبَةُ. حَدَّثَنِي أَبُو التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«اسْمَعُوا وَأَطِيعُوا، وَإِنِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَأَنَّ رَأْسَهُ زَبِيبَةٌ»**.

2861 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ شُعْبَةَ، عَنْ يَحْيَىٰ بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ أُمِّ الْحُصَيْنِ؛ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«إِنْ أُمِّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ مُجَدَّعٌ، فَاسْمَعُوا لَهُ وَأَطِيعُوا، مَا قَادَكُمْ بِكِتَابِ اللَّهِ»**.

2862 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ أَنَّهُ انْتَهَىٰ إِلَى الرَّبَذَةِ، وَقَدْ أُقِيمَتِ الصَّلاَةُ. فَإِذَا عَبْدٌ يَؤُمُّهُمْ. فَقِيلَ: هٰذَا أَبُو ذَرٍّ. فَذَهَبَ يَتَأَخَّرُ. فَقَالَ أَبُو ذَرٍّ: أَوْصَانِي خَلِيلِي ﷺ أَنْ أَسْمَعَ وَأُطِيعَ، وَإِنْ كَانَ عَبْداً حَبَشِيًّا مُجَدَّعَ الأَطْرَافِ.

40 ـ بابٌ لا طَاعَةَ في مَعْصِيَةِ الله

2863 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ثَوْبَانَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ عَلْقَمَةَ بْنَ مُجَزِّزٍ عَلَى بَعْثٍ، وَأَنَا فِيهِمْ. فَلَمَّا انْتَهَى إِلَى رَأْسِ غَزَاتِهِ، أَوْ كَانَ بِبَعْضِ الطَّرِيقِ، اسْتَأْذَنَتْهُ طَائِفَةٌ مِنَ الْجَيْشِ، فَأَذِنَ لَهُمْ وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ بْنَ حُذَافَةَ بْنِ قَيْسٍ السَّهْمِيَّ. فَكُنْتُ فِيمَنْ غَزَا مَعَهُ. فَلَمَّا كَانَ بِبَعْضِ الطَّرِيقِ أَوْقَدَ الْقَوْمُ نَاراً لِيَصْطَلُوا أَوْ لِيَصْنَعُوا عَلَيْهَا صَنِيعاً. فَقَالَ عَبْدُ اللَّهِ (وَكَانَتْ فِيهِ دُعَابَةٌ): أَلَيْسَ لِي عَلَيْكُمُ السَّمْعُ وَالطَّاعَةُ؟ قَالُوا: بَلَىٰ. قَالَ: فَمَا أَنَا بِآمِرِكُمْ بِشَيْءٍ إِلاَّ صَنَعْتُمُوهُ؟ قَالُوا: نَعَمْ. قَالَ: فَإِنِّي أَعْزِمُ عَلَيْكُمْ إِلاَّ تَوَاثَبْتُمْ فِي هٰذِهِ النَّارِ. فَقَامَ نَاسٌ فَتَحَجَّزُوا. فَلَمَّا ظَنَّ أَنَّهُمْ وَاثِبُونَ، قَالَ: أَمْسِكُوا عَلَى أَنْفُسِكُمْ. فَإِنَّمَا كُنْتُ أَمْزَحُ مَعَكُمْ.

فَلَمَّا قَدِمْنَا ذَكَرُوا ذٰلِكَ لِلنَّبِيِّ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَمَرَكُمْ مِنْهُمْ بِمَعْصِيَةِ اللَّهِ، فَلاَ تُطِيعُوهُ»**.

the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever among those (rulers and chiefs) orders you to do (what leads to the) disobedience to Allah, do not obey him."

2864- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is binding upon a Muslim to obey(his ruler) whether in what he likes or what he dislikes, unless he is ordered to do (what leads to the) disobedience (to Allah): and if he is ordered to do (what leads to the) disobedience, there is no (right upon him from the part of the ruler to) listen or obey."

2865- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "After me, there will rule over you people, who will extinguish the (light of the) sunnah, act upon their innovations, and delay the (obligatory) prayer from its due time." I asked: "O Messenger of Allah! If I catch up with their time: what should I do?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you ask me O Ibn Umm Abd (the nickname of Ibn Mas'ud) what to do? There is no obedience (to be observed) for such as disobeys Allah."

[41] What About Giving The Pledge Of Allegiance (To The Imam)

2866- It is narrated on the authority of Ubadah Ibn As-Samit: The Messenger of Allah "Allah's blessing and peace be upon him" took an oath of allegiance from us to listen to the ruler and obey him in adversity and prosperity, in pleasure and displeasure, even when another person is given preference over us, to avoid disputing over the matter (of ruling) with those who are more fitting for it, and to tell the truth in whatever position we be without fearing in the matter of Allah the reproach of the blamer.

2867- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: We were seven, eight or nine with the Messenger of Allah "Allah's blessing and peace be upon him", and he said to us: "Should you not give the pledge allegiance to the Messenger of Allah "Allah's blessing and peace be upon him"?" we stretched our hands and one (of us) said: "O Messenger of Allah! We have given you the pledge of allegiance (earlier): then, for which (more) should we give you the pledge of allegiance (once again)?" on that he said: "To worship Allah (Alone) and not ascribe anything to Him (in worship), to establish the five (obligatory) prayers (in congregation), to listen and obey (your rulers), (and he said a word in secrecy after which he said) and to ask nothing from the people." He (the narrator) said: I saw that

2864 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَسُوَيْدُ بْنُ سَعِيدٍ؛ قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**عَلَى الْمَرْءِ الْمُسْلِمِ الطَّاعَةُ فِيمَا أَحَبَّ أَوْ كَرِهَ. إِلاَّ أَنْ يُؤْمَرَ بِمَعْصِيَةٍ. فَإِذَا أُمِرَ بِمَعْصِيَةٍ، فَلاَ سَمْعَ وَلاَ طَاعَةَ**».

2865 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ. ح وَحَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**سَيَلِي أُمُورَكُمْ بَعْدِي رِجَالٌ يُطْفِئُونَ السُّنَّةَ وَيَعْمَلُونَ بِالْبِدْعَةِ، وَيُؤَخِّرُونَ الصَّلاَةَ عَنْ مَوَاقِيتِهَا**» فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُهُمْ، كَيْفَ أَفْعَلُ؟ قَالَ: «**تَسْأَلُنِي يَا ابْنَ أُمِّ عَبْدٍ كَيْفَ تَفْعَلُ؟ لاَ طَاعَةَ لِمَنْ عَصَى اللَّهَ**».

41 ـ بابُ البَيْعَةِ

2866 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ وَيَحْيَى بْنُ سَعِيدٍ، وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ، وَابْنُ عَجْلاَنَ عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَالأَثَرَةِ عَلَيْنَا. وَأَنْ لاَ نُنَازِعَ الأَمْرَ أَهْلَهُ. وَأَنْ نَقُولَ الْحَقَّ حَيْثُمَا كُنَّا. لاَ نَخَافُ فِي اللَّهِ لَوْمَةَ لاَئِمٍ.

2867 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ التَّنُوخِيُّ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلاَنِيِّ، عَنْ أَبِي مُسْلِمٍ؛ قَالَ: حَدَّثَنِي الْحَبِيبُ الأَمِينُ (أَمَّا هُوَ إِلَيَّ، فَحَبِيبٌ. وَأَمَّا هُوَ عِنْدِي، فَأَمِينٌ) عَوْفُ بْنُ مَالِكٍ الأَشْجَعِيُّ؛ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ سَبْعَةً أَوْ ثَمَانِيَةً أَوْ تِسْعَةً، فَقَالَ: «**أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ؟**» فَبَسَطْنَا أَيْدِيَنَا. فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ إِنَّا قَدْ بَايَعْنَاكَ. فَعَلاَمَ نُبَايِعُكَ؟ فَقَالَ: «**أَنْ تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً. وَتُقِيمُوا الصَّلَوَاتِ الْخَمْسَ. وَتَسْمَعُوا وَتُطِيعُوا**» وَأَسَرَّ كَلِمَةً خُفْيَةً. «**وَلاَ تَسْأَلُوا النَّاسَ شَيْئاً**» قَالَ: فَلَقَدْ رَأَيْتُ بَعْضَ أُولَئِكَ النَّفَرِ يَسْقُطُ سَوْطُهُ فَلاَ يَسْأَلُ أَحَداً يُنَاوِلُهُ إِيَّاهُ.

if the whip fell down from anyone of those group, he would not ask anyone to bring it to him.

2868- It is narrated on the authority of Anas Ibn Malik that he said: We gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to listen and obey (our rulers), thereupon he said: "As much as is within your capacity."

2869- It is narrated on the authority of Jabir that he said: A slave came and gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" for Migration, and the Messenger of Allah "Allah's blessing and peace be upon him" (accepted his allegiance and) did not know that he was a slave. Later on, his master came and wanted to take him back, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sell him to me." He bought him for two black slaves, and he never accepted the pledge of allegiance from anyone afterwards before he asked him whether he was a slave.

[42] Fulfilling The Pledge Of Allegiance

2870- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment. They are: A man possesses superfluous water on a way, which he withholds from wayfarers. A man displays his goods for sale after the Asr prayer and he takes an oath By Allah that he has bought it for such and such (money); and somebody believes him (and buys that), even though he has told a lie. A man who gives a pledge of allegiance to a ruler and he gives it only for worldly benefits. If the ruler gives him something he proves true to his pledge to him, and if the ruler withholds something from him, he retracts from his allegiance to him."

2871- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: The children of Israel were ruled by their Prophets: if a Prophet went away (by death), another one would come to be his successor; and no doubt, there would be no Prophet among you after me." They said: "What would there be O Messenger of Allah?" he said: "There would be rulers; and they would be more than one." They asked: "Then, what should we do with them O Messenger of Allah?" he said: "Prove true to the pledge of allegiance you would give to the first of them. Fulfill what is due upon you, for Allah will ask them about what is due upon them."

2868 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ عَنْ عَتَّابٍ، مَوْلَى هُرْمُزَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ. فَقَالَ: «**فِيمَا اسْتَطَعْتُمْ**».

2869 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهِجْرَةِ. وَلَمْ يَشْعُرِ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ. فَجَاءَ سَيِّدُهُ يُرِيدُهُ. فَقَالَ النَّبِيُّ ﷺ: «**بِعْنِيهِ**» فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ. ثُمَّ لَمْ يُبَايِعْ أَحَداً بَعْدَ ذٰلِكَ، حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ؟

42 ـ بابُ الوَفَاءِ بالبَيْعَةِ

2870 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَأَحْمَدُ بْنُ سِنَانٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثَلاثَةٌ لاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلاَ يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالْفَلاَةِ يَمْنَعُهُ مِنِ ابْنِ السَّبِيلِ. وَرَجُلٌ بَايَعَ رَجُلاً بِسِلْعَةٍ بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللَّهِ لأَخَذَهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ، وَهُوَ عَلَى غَيْرِ ذٰلِكَ. وَرَجُلٌ بَايَعَ إِمَاماً، لاَ يُبَايِعُهُ إِلاَّ لِدُنْيَا. فَإِنْ أَعْطَاهُ مِنْهَا وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ لَهُ**».

2871 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ حَسَنِ بْنِ فُرَاتٍ، عَنْ أَبِيهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ بَنِي إِسْرَائِيلَ كَانَتْ تَسُوسُهُمْ أَنْبِيَاؤُهُمْ. كُلَّمَا ذَهَبَ نَبِيٌّ خَلَفَهُ نَبِيٌّ. وَأَنَّهُ لَيْسَ كَائِنٌ بَعْدِي نَبِيٌّ فِيكُمْ**» قَالُوا: فَمَا يَكُونُ يَا رَسُولَ اللَّهِ؟ قَالَ: «**تَكُونُ خُلَفَاءُ فَيَكْثُرُوا**» قَالُوا: فَكَيْفَ نَصْنَعُ؟ قَالَ: «**أَوْفُوا بِبَيْعَةِ الأَوَّلِ فَالأَوَّلِ. أَدُّوا الَّذِي عَلَيْكُمْ فَسَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ عَنِ الَّذِي عَلَيْهِمْ**».

2872- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, a flag (of treachery) will be set up for such as breaks his pledge, and it will be said: "This is the (flag of the) treachery of so and so."

2873- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware! On the Day of Judgement, a flag will be set up for such as breaks his pledge, as long as his treachery, and it will be said: "This is the (flag of the) treachery of so and so."

[43] The Pledge Of Allegiance Given By Women

2874- It is narrated on the authority of Umaimah Bint Ruqaiqah that she said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of some women in order to give him the pledge of allegiance, thereupon he said to us: "As much as is within your capacity and power: no doubt, I never shake hands with women (who are unlawful for me)."

2875- It is narrated on the authority of A'ishah, the wife of The Prophet "Allah's blessing and peace be upon him": Whenever the believing women came to The Prophet "Allah's blessing and peace be upon him" as emigrants, he used to examine them with the following Holy Verse: "O you who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if you ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if you marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: ask for what you have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom." (Al-Mumtahanah 12) So if anyone of those believing women accepted the above-mentioned conditions, she accepted the conditions of faith. When they agreed on those conditions and confessed that with their tongues, The Messenger of Allah "Allah's blessing and peace be upon him" would say to them: "Go, I accepted your oath of fealty." By Allah, the hand of The Messenger of Allah "Allah's blessing and peace be upon him" never touched the hand of any woman, but he only used to take their pledge of

2872 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو الْوَلِيدِ. حَدَّثَنَا شُعْبَةُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ. فَيُقَالُ: هٰذِهِ غَدْرَةُ فُلاَنٍ»**.

2873 ـ **حدّثنا** عِمْرَانُ بْنُ مُوسَى اللَّيْثِيُّ. حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. أَنْبَأَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جَدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ إِنَّهُ يُنْصَبُ لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ، بِقَدْرِ غَدْرَتِهِ»**.

43 ـ بَابُ بَيْعَةِ النِّسَاءِ

2874 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ الْمُنْكَدِرِ قَالَ: سَمِعْتُ أُمَيْمَةَ بِنْتَ رُقَيْقَةَ تَقُولُ: جِئْتُ النَّبِيَّ ﷺ فِي نِسْوَةٍ نُبَايِعُهُ. فَقَالَ لَنَا: **«فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ. إِنِّي لاَ أُصَافِحُ النِّسَاءَ»**.

2875 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ. أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَتِ الْمُؤْمِنَاتُ، إِذَا هَاجَرْنَ إِلَى رَسُولِ اللَّهِ ﷺ، يُمْتَحَنَّ بِقَوْلِ اللَّهِ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ [الممتحنة: 12] الخ الآيَةِ. قَالَتْ عَائِشَةُ: فَمَنْ أَقَرَّ بِهَا مِنَ الْمُؤْمِنَاتِ فَقَدْ أَقَرَّ بِالْمِحْنَةِ. فَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَقْرَرْنَ بِذٰلِكَ مِنْ قَوْلِهِنَّ، قَالَ لَهُنَّ رَسُولُ اللَّهِ ﷺ: **«انْطَلِقْنَ فَقَدْ بَايَعْتُكُنَّ»** لاَ وَاللَّهِ مَا مَسَّتْ يَدُ رَسُولِ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ. غَيْرَ أَنَّهُ يُبَايِعُهُنَّ بِالْكَلاَمِ.

قَالَتْ عَائِشَةُ: وَاللَّهِ مَا أَخَذَ رَسُولُ اللَّهِ ﷺ عَلَى النِّسَاءِ إِلاَّ مَا أَمَرَهُ اللَّهُ. وَلاَ مَسَّتْ كَفُّ رَسُولِ اللَّهِ ﷺ كَفَّ امْرَأَةٍ قَطُّ. وَكَانَ يَقُولُ لَهُنَّ، إِذَا أَخَذَ عَلَيْهِنَّ: **«قَدْ بَايَعْتُكُنَّ»** كَلاَماً.

allegiance orally. A'ishah further said: By Allah, The Messenger of Allah "Allah's blessing and peace be upon him" did not take the pledge of allegiance from the women except according to what Allah had ordered him. Whenever he accepted their pledge of allegiance he would say to them: "I accepted your oath of fealty."

[44] Being Engaged In Races And Stakes

2876- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one gets his horse into (the competition) between two race horses (to make it lawful), and he is not sure his will win the race, this is not regarded as (a kind of) gambling; and if one gets his horse into (the competition) between two race horses (to make it lawful), and he is sure that his will win the race, this is then (a kind of) gambling."

2877- It is narrated on the authority of Ibn Umar: The Prophet "Allah's blessing and peace be upon him" made lean some horses; and he sent such as made lean (to take part in the race) from Al-Hafya to Thaniyyat Al-Wada (two places, five or six miles far from one another); and the horses which had not been made lean from Thaniyyat Al-Wada to the mosque of Banu-Zuraiq (a mile far from one another).

2878- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No race (for money is lawful) unless it is among camels or horses."

[45] It Is Forbidden To Travel With Copies Of The Qur'an To The Land Of The Enemy

2879- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to travel with the copies of the Qur'an (i.e. the Mushaf) to the land of enemy, for fear the enemy would touch it with harm.

Comment: (Consider how valid the forbiddance of the Messenger of Allah "Allah's blessing and peace be upon him" is, and how right the prediction it has is, and how it has proved true fourteen hundred later: do you not remember how the American soldiers dishonoured the Mushaf when they trampled it with their feet in Guantánamo, paying no attention to its sanctity and holiness?)

2880- It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade to travel

44 ـ بابُ السَّبْقِ والرِّهَانِ

2876 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَدْخَلَ فَرَساً بَيْنَ فَرَسَيْنِ، وَهُوَ لاَ يَأْمَنُ أَنْ يَسْبِقَ، فَلَيْسَ بِقِمَارٍ. وَمَنْ أَدْخَلَ فَرَساً بَيْنَ فَرَسَيْنِ وَهُوَ يَأْمَنُ أَنْ يَسْبِقَ، فَهُوَ قِمَارٌ»**.

2877 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: ضَمَّرَ رَسُولُ اللَّهِ ﷺ الْخَيْلَ. فَكَانَ يُرْسِلُ الَّتِي ضُمِّرَتْ، مِنَ الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ. وَالَّتِي لَمْ تُضَمَّرْ، مِنْ ثَنِيَّةِ الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ.

2878 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي الْحَكَمِ مَوْلَىٰ بَنِي لَيْثٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ سَبَقَ إِلاَّ فِي خُفٍّ أَوْ حَافِرٍ»**.

45 ـ بابُ النَّهْيِ أَنْ يُسَافَرَ بالقُرْآنِ إلى أَرْضِ العَدُوّ

2879 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ وَأَبُو عُمَرَ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

2880 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَنْهَىٰ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ، مَخَافَةَ أَنْ يَنَالَهُ الْعَدُوُّ.

with the copies of the Qur'an (i.e. the Mushaf) to the land of enemy, for fear the enemy would touch it with harm.

[46] The Distribution Of One-Fifth (The War Booty)

2881- It is narrated on the authority of Jubair Ibn Mut'im that he told that both he and Uthman Ibn Affan went to the Messenger of Allah "Allah's blessing and peace be upon him", to talk to him about his distributing one-fifth (the property of) Khaibar among Banu Hashim and Banu Al-Muttalib, saying: "You have distributed it among our brothers from Banu Hashim and Banu Al-Muttalib, even though we (Banu Abd Shams) are of the same (degree of) kinship." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I think it is Banu Hashim and Banu Al-Muttalib who are of the same (degree of kinship)."

46 ـ بابُ قِسْمَةِ الخُمُسِ

2881 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ؛ أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ أَنَّهُ جَاءَ هُوَ وَعُثْمَانُ بْنُ عَفَّانَ إِلَى رَسُولِ اللَّهِ ﷺ يُكَلِّمَانِهِ فِيمَا قَسَمَ مِنْ خُمُسِ خَيْبَرَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. فَقَالاَ: قَسَمْتَ لإِخْوَانِنَا بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. وَقَرَابَتُنَا وَاحِدَةٌ! فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّمَا أَرَىٰ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ شَيْئاً وَاحِداً»**.

(25) THE BOOK OF CEREMONIES

[1] Setting Out To Perform Hajj

2882- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Setting out on) journey is a portion of torment, which forbids one (to enjoy well) his sleep, food and drink. So, once anyone of you achieves his mission from his journey, let him hasten to return to his family."

(...) The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

2883- It is narrated on the authority of Ibn Abbas from Al-Fadl, or one of them from the other that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to perform Hajj, let him hasten (to do so), for (such as decreed to be) sick might become sick, (such as decreed to be) lost might be lost, and (if one is decreed to have a need, his) need might appear (to him to achieve)."

[2] The Obligation Of Hajj

2884- It is narrated on the authority of Ali that he said: When it was revealed: "pilgrimage thereto is a duty men owe to Allah, those who can afford the journey" (Al Imran 97), the people asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Is Hajj (obligatory upon Muslims) every year?" he kept silent. They said once again: "Is it (obligatory) every year?" on that he said: "No, and if I say yes, it would be affirmed (as obligatory every year)." On that occasion, it was revealed: "O you who believe! ask not questions about things which, if made plain to you, may cause you trouble. But if you ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-Forgiving, Most Forbearing." (Al-Ma'idah 101)

2885- It is narrated on the authority of Anas Ibn Malik that he said: They asked: "O Messenger of Allah! Is Hajj (obligatory) every year?" he said: "If I say yes, it would be affirmed; and if it is affirmed, you would have no power to do it; and if you do not do it, you would be punished (for your indulgence)."

2886- It is narrated on the authority of Ibn Abbas that Al-Aqra' Ibn Habis asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Is Hajj (binding upon Muslims) every year or once (at least during one's lifetime)?" he said: "It is (obligatory) once (at

25 ـ كِتَابُ المَنَاسِكِ

1 ـ بابُ الخُرُوجِ إلى الحَجِّ

2882 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَأَبُو مُصْعَبٍ الزُّهْرِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ، قَالُوا: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ سُمَيٍّ مَوْلَىٰ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ. يَمْنَعُ أَحَدَكُمْ نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ. فَإِذَا قَضَىٰ أَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ، فَلْيُعَجِّلِ الرُّجُوعَ إِلَىٰ أَهْلِهِ**».

حدّثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

2883 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللَّهِ. قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ (أَوْ أَحَدِهِمَا عَنِ الآخَرِ) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ. فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ، وَتَضِلُّ الضَّالَّةُ، وَتَعْرِضُ الْحَاجَةُ**».

2 ـ بابُ فَرْضِ الحَجِّ

2884 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا مَنْصُورُ بْنُ وَرْدَانَ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الأَعْلَىٰ عَنْ أَبِيهِ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ؛ قَالَ: لَمَّا نَزَلَتْ: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: 97] قَالُوا: يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ عَامٍ؟ فَسَكَتَ. ثُمَّ قَالُوا: أَفِي كُلِّ عَامٍ؟ فَقَالَ: «**لاَ. وَلَوْ قُلْتُ: نَعَمْ. لَوَجَبَتْ**». فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾ [المائدة: 101].

2885 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ عَنْ أَبِيهِ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ عَامٍ؟ قَالَ: «**لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَقُومُوا بِهَا، وَلَوْ لَمْ تَقُومُوا بِهَا عُذِّبْتُمْ**».

2886 ـ **حدّثنا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ. حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ. أَنْبَأَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ الأَقْرَعَ بْنَ حَابِسٍ

least during one's lifetime); but whoever could do it (more than the one which is obligatory), it would be voluntary."

[3] The Excellence Of Both Hajj And Umrah

2887- It is narrated on the authority of Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah in such a way as to follow one another, for indeed, making them follow one another removes poverty and sins in the same way as the (fire of the) bellows removes the impurities of iron."

(...) The same is narrated on the authority of Umar Ibn Al-Khattab from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

2888- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah to (the coming) Umrah acts as expiation for the (sins committed in the interval) between both; and the Hajj that is accepted (by Allah) has no reward other than the Garden."

2889- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs Hajj, in which he commits no obscenity nor wickedness, will return (from it, as pure of sins) as he was on the day his mother gave birth to him."

[4] performing Hajj on a saddle

2890- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj on an almost shabby saddle, and (a piece of) amaranth of four Dirhams, or even less, and then he said: "O Allah! Let it be a Hajj, in which there is no (aspect of) showing off, nor (intention to be) seen of men."

2891- It is narrated on the authority of Ibn Abbas that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" (on the way) between Mecca and Medina, when we came upon a valley, thereupon he asked: "Which valley is that?" it was said: "The valley of Azraq." on that he said: "It is as if I'm looking at Moses "Peace be upon him" (and he made a mention of the length of his hair, which Dawud (a sub-narrator) did not retain), placing his fingers in his ears, and raising his voice (to invoke) Allah with Talbiyah, while passing by that valley." Then, we proceeded further until we came upon a Thaniyyah, thereupon he asked: "Which Thaniyyah is that?" it was said: "It is the Thaniyyah of Harsh or

سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ سَنَةٍ، أَوْ مَرَّةً وَاحِدَةً؟ قَالَ: «**بَلْ مَرَّةً وَاحِدَةً، فَمَنِ اسْتَطَاعَ، فَتَطَوُّعٌ**».

3 ـ بابُ فَضْلِ الحَجِّ والعُمْرَةِ

2887 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِيهِ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ. فَإِنَّ الْمُتَابَعَةَ بَيْنَهُمَا تَنْفِي الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ**».

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

2888 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ سُمَيٍّ، مَوْلَىٰ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةُ مَا بَيْنَهُمَا. وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ**».

2889 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ وَسُفْيَانَ عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ حَجَّ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ**».

4 ـ بابُ الحَجِّ على الرَّحْلِ

2890 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: حَجَّ النَّبِيُّ ﷺ عَلَى رَحْلٍ رَثٍّ. وَقَطِيفَةٍ تُسَاوِي أَرْبَعَةَ دَرَاهِمَ، أَوْ لاَ تُسَاوِي. ثُمَّ قَالَ: «**اللَّهُمَّ حَجَّةً لاَ رِيَاءَ فِيهَا وَلاَ سُمْعَةَ**».

2891 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ. فَمَرَرْنَا بِوَادٍ. فَقَالَ: «**أَيُّ وَادٍ هٰذَا؟**» قَالُوا: وَادِي الأَزْرَقِ. قَالَ: «**كَأَنِّي أَنْظُرُ إِلَى مُوسَى ﷺ**» فَذَكَرَ مِنْ طُولِ شَعَرِهِ شَيْئاً، لاَ يَحْفَظُهُ دَاوُدُ «**وَاضِعاً إِصْبَعَيْهِ فِي أُذُنَيْهِ. لَهُ جُؤَارٌ إِلَى اللَّهِ بِالتَّلْبِيَةِ. مَارًّا بِهٰذَا الْوَادِي**» قَالَ: ثُمَّ سِرْنَا حَتَّى أَتَيْنَا عَلَى ثَنِيَّةٍ. فَقَالَ: «**أَيُّ ثَنِيَّةٍ هٰذِهِ؟**» قَالُوا: ثَنِيَّةُ هَرْشَىٰ أَوْ لِفْتٍ. قَالَ: «**كَأَنِّي أَنْظُرُ إِلَى يُونُسَ، عَلَى نَاقَةٍ حَمْرَاءَ، عَلَيْهِ جُبَّةُ صُوفٍ. وَخِطَامُ نَاقَتِهِ خُلْبَةٌ، مَارًّا بِهٰذَا الْوَادِي، مُلَبِّياً**».

Laft." On that he said: "It is as if I'm looking at Jonah (Peace be upon him", riding a red she-camel, having a woolen cloak, and the noseband of his she-camel was made of fibre, passing by that valley, while offering Talbiyah."

[5] The Excellence Of The Supplication Of Hajj

2892- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both Hajj and Umrah performers are Allah's delegation: if they invoke Him, He would respond to their invocation; and if they ask Him for forgiveness, He would forgive them."

2893- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The fighter in Allah's Cause, and the performer of Hajj and Umrah are Allah's delegation: He invites them, and they answer His Invitation; and they ask Him (whatever they like), and He gives them (that for which they ask Him)."

2894- It is narrated on the authority of Ibn Umar from Umar that Umar asked for permission of the Messenger of Allah "Allah's blessing and peace be upon him" to offer Umrah, and he gave him permission, and said to him: "O my brother! Make us share you in some of your invocations, and do not forget us (in your supplications)."

2895- It is narrated on the authority of Safwan Ibn Abdullah Ibn Safwan, and he was the husband of the daughter of Abu Ad-Darda', that he came and found Umm Ad-Darda' and did not find Abu Ad-Darda' (in the house). She asked him: "Do you want to perform Hajj this year?" he answered in the affirmative. On that she said: "Then, invoke good upon us, for the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "One's invocation of good for his (Muslim) brother in his absence is responded to (by Allah): there is an angel by his head, who says Amen in confirmation to his invocation: whenever he invokes good for his brother, he says: "Amen; and you have the like of it." He (the narrator) further said: Then, I set out to the market where I met Abu Ad-Darda', who related to me a narration like that from the Messenger of Allah "Allah's blessing and peace be upon him".

[6] What Makes Hajj Binding

2896- It is narrated on the authority of Ibn Umar that he said: A man stood up (and proceeded) towards the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! What does make Hajj binding?" he said: "The (availability of) provisions and mount." He

5 ـ بابُ فَضْلِ دُعَاءِ الحَاجِّ

2892 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ بْنِ صَالِحٍ، مَوْلَىٰ بَنِي عَامِرٍ. حَدَّثَنِي يَعْقُوبُ بْنُ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**الْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللَّهِ. إِنْ دَعَوْهُ أَجَابَهُمْ، وَإِنِ اسْتَغْفَرُوهُ غَفَرَ لَهُمْ**».

2893 ـ **حدّثنا** مُحَمَّدُ بْنُ طَرِيفٍ. حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**الْغَازِي فِي سَبِيلِ اللَّهِ وَالْحَاجُّ وَالْمُعْتَمِرُ، وَفْدُ اللَّهِ. دَعَاهُمْ فَأَجَابُوهُ. وَسَأَلُوهُ فَأَعْطَاهُمْ**».

2894 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ؛ أَنَّهُ اسْتَأْذَنَ النَّبِيَّ ﷺ فِي الْعُمْرَةِ. فَأَذِنَ لَهُ، وَقَالَ لَهُ: «**يَا أُخَيَّ أَشْرِكْنَا فِي شَيْءٍ مِنْ دُعَائِكَ، وَلاَ تَنْسَنَا**».

2895 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ؛ قَالَ: وَكَانَتْ تَحْتَهُ ابْنَةُ أَبِي الدَّرْدَاءِ. فَأَتَاهَا فَوَجَدَ أُمَّ الدَّرْدَاءِ، وَلَمْ يَجِدْ أَبَا الدَّرْدَاءِ. فَقَالَتْ لَهُ: تُرِيدُ الْحَجَّ، الْعَامَ؟ قَالَ: نَعَمْ. قَالَتْ: فَادْعُ اللَّهَ لَنَا بِخَيْرٍ. فَإِنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**دَعْوَةُ الْمَرْءِ مُسْتَجَابَةٌ لِأَخِيهِ بِظَهْرِ الْغَيْبِ. عِنْدَ رَأْسِهِ مَلَكٌ يُؤَمِّنُ عَلَى دُعَائِهِ. كُلَّمَا دَعَا لَهُ بِخَيْرٍ قَالَ: آمِينَ، وَلَكَ بِمِثْلِهِ**» قَالَ: ثُمَّ خَرَجْتُ إِلَى السُّوقِ فَلَقِيتُ أَبَا الدَّرْدَاءِ. فَحَدَّثَنِي عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ.

6 ـ بابُ ما يُوجِبُ الحَجَّ

2896 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ الْمَكِّيُّ عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ الْمَخْزُومِيِّ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ ﷺ

further asked: "O Messenger of Allah! Who is the pilgrim?" he said: "It is the untidy one, who leaves the use of perfume (during the period of Ihram)." Another one stood up and asked: "O Messenger of Allah! What is Hajj?" he said: "It is to raise the voice with Talbiyah, and slaughter the camels (on the day of Sacrifice)."

2897- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The availability of) Both provisions and mount (makes Hajj binding)." He refers to Allah's saying: "those who can afford the journey." (Al Imran 97)

[7] When A Woman Performs Hajj With No Guardian

2898- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should set out on journey of three days and more unless she is in the company of her father, brother, son, husband, or such as unlawful for her to marry (like her paternal or maternal uncle, nephew, etc)."

2899- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a woman, who has faith in Allah and the Last Day to set out on one-day journey without (her husband or) such as unlawful for her to marry (like her father, brother, son, paternal or maternal uncle, nephew, etc)."

2900- It is narrated on the authority of Ibn Abbas that he said: A Bedouin came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have been enrolled in such and such a holy battle, and my wife is going to perform Hajj." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to return (and go) with her.

[8] (The Performance Of) Hajj Acts As Jihad For Women

2901- It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! Do women owe (to Allah any kind of) Jihad?" he said: "Yes, they owe (to Allah a kind of) Jihad, in which there is no fight, i.e. (to perform) Hajj and Umrah."

2902- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The performance of) Hajj is the (kind of) Jihad of such as is weak (and unable to take part in fight)."

فَقَالَ: يَا رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ؟ قَالَ: «**الزَّادُ وَالرَّاحِلَةُ**» قَالَ: يَا رَسُولَ اللَّهِ فَمَا الْحَاجُّ؟ قَالَ: «**الشَّعِثُ التَّفِلُ**» وَقَامَ آخَرُ، فَقَالَ: يَا رَسُولَ اللَّهِ وَمَا الْحَجُّ؟ قَالَ: «**الْعَجُّ وَالثَّجُّ**».

قَالَ وَكِيعٌ: يَعْنِي بِالْعَجِّ الْعَجِيجَ بِالتَّلْبِيَةِ. وَالثَّجُّ نَحْرُ الْبُدْنِ.

2897 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا هِشَامُ بْنُ سُلَيْمَانَ الْقُرَشِيُّ عَنِ ابْنِ جُرَيْجٍ. قَالَ: وَأَخْبَرَنِيهِ أَيْضاً عَنِ ابْنِ عَطَاءٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الزَّادُ وَالرَّاحِلَةُ**» يَعْنِي قَوْلَهُ: ﴿مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ [آل عمران: 97].

7 ـ بابُ المَرْأَةُ تَحُجُّ بغَيْرِ وَلِيّ

2898 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تُسَافِرُ الْمَرْأَةُ سَفَرَ ثَلاَثَةِ أَيَّامٍ، فَصَاعِداً، إِلاَّ مَعَ أَبِيهَا أَوْ أَخِيهَا أَوِ ابْنِهَا أَوْ زَوْجِهَا أَوْ ذِي مَحْرَمٍ**».

2899 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ يَحِلُّ لاِمْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ، أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَاحِدٍ، لَيْسَ لَهَا ذُو حُرْمَةٍ**».

2900 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. حَدَّثَنَا ابْنُ جُرَيْجٍ. حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ؛ أَنَّهُ سَمِعَ أَبَا مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ قَالَ: إِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا. وَامْرَأَتِي حَاجَّةٌ. قَالَ: «**فَارْجِعْ مَعَهَا**».

8 ـ بابُ الحَجُّ جِهَادُ النِّسَاءِ

2901 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ عَلَى النِّسَاءِ جِهَادٌ؟ قَالَ: «**نَعَمْ. عَلَيْهِنَّ جِهَادٌ لاَ قِتَالَ فِيهِ: الْحَجُّ وَالْعُمْرَةُ**».

2902 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ الْحُدَّانِيِّ، عَنْ أَبِي جَعْفَرٍ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْحَجُّ جِهَادُ كُلِّ ضَعِيفٍ**».

[9] Performing Hajj On The Behalf Of The Dead

2903- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" heard a man saying: "I assume Ihram (for Hajj) on behalf of Shubrumah!" the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Who is Shubrumah?" he said: "He is one of my kith and kin." He said: "Have you ever performed Hajj earlier?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, make this (Hajj) for you, and offer another one on behalf of Shubrumah."

2904- It is narrated on the authority of Ibn Abbas that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "(Is it permissible to) perform Hajj on behalf of my father?" he said: "Yes, you could perform Hajj on behalf of your father: if it does not increase him in good, at least it would add no evil to him."

2905- It is narrated on the authority of Abu Al-Ghawth Ibn Husain, a man from (the people of) Fur' that he asked the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to Hajj which was due upon his father, and he died without performing it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You could perform Hajj on behalf of your father." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "And also fasting because of vow should be fulfilled on behalf of him."

[10] Performing Hajj On Behalf Of A Living In Case He Has No Power To Do It

2906- It is narrated on the authority of Abu Razin Al-Uqaili that he came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My father is an old-aged, who has no enough power to perform Hajj or Umrah, or even to set out on journey." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Perform Hajj and Umrah on behalf of your father."

2907- It is narrated on the authority of Abdullah Ibn Abbas that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old and weak, and cannot sit firm on the Mount: may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may do."

9 ـ بابُ الحَجِّ عَنِ المَيِّتِ

2903 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ غَرَزَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلاً يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ شُبْرُمَةُ؟»** قَالَ: قَرِيبٌ لِي. قَالَ: **«هَلْ حَجَجْتَ قَطُّ؟»** قَالَ: لاَ. قَالَ: **«فَاجْعَلْ هٰذِهِ عَنْ نَفْسِكَ، ثُمَّ حُجَّ عَنْ شُبْرُمَةَ»**.

2904 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ يَزِيدَ بْنِ الأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَحُجُّ عَنْ أَبِي؟ قَالَ: **«نَعَمْ. حُجَّ عَنْ أَبِيكَ. فَإِنْ لَمْ تَزِدْهُ خَيراً لَمْ تَزِدْهُ شَرًّا»**.

2905 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عُثْمَانُ بْنُ عَطَاءٍ عَنْ أَبِيهِ، عَنْ أَبِي الْغَوْثِ بْنِ حُصَيْنٍ (رَجُلٌ مِنَ الْفُرْعِ) أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ عَنْ حِجَّةٍ كَانَتْ عَلَى أَبِيهِ. مَاتَ وَلَمْ يَحُجَّ. قَالَ النَّبِيُّ ﷺ: **«حُجَّ عَنْ أَبِيكَ»** وَقَالَ النَّبِيُّ ﷺ: **«وَكَذٰلِكَ الصِّيَامُ فِي النَّذْرِ، يُقْضَى عَنْهُ»**.

10 ـ بابُ الحَجِّ عَنِ الحَيِّ إذا لَمْ يَسْتَطِعْ

2906 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَنْ عَلِيِّ بْنِ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ؛ أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ، لاَ يَسْتَطِيعُ الْحَجَّ وَلاَ الْعُمْرَةَ وَلاَ الظَّعَنَ. قَالَ: **«حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ»**.

2907 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيِّ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ الأَنْصَارِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ امْرَأَةً مِنْ خَثْعَمٍ جَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ، قَدْ أَفْنَدَ وَأَدْرَكَتْهُ فَرِيضَةُ اللَّهِ عَلَى عِبَادِهِ فِي الْحَجِّ، وَلاَ يَسْتَطِيعُ أَدَاءَهَا. فَهَلْ يُجْزِىءُ عَنْهُ أَنْ أُؤَدِّيَهَا عَنْهُ؟ قَالَ رَسُولِ اللَّهِ ﷺ: **«نَعَمْ»**.

2908- It is narrated on the authority of Ibn Abbas that he said: Husain Ibn Awf told me that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The (obligation of) Hajj has become due upon My father even though he could not perform Hajj unless he fastened to the mount (by a rope, since he could not sit firm on it)." He kept silent for a while, after which he said: "Perform Hajj on behalf of your father."

2909- It is narrated on the authority of Ibn Abbas from Al-Fadl that he was riding behind the Messenger of Allah "Allah's blessing and peace be upon him" in the morning of (the day of) Nahr, when a woman from the tribe of Khath'am came and said: "O Allah's Apostle! My father is now an old man, upon whom the obligation of Hajj enjoined by Allah has become due, and he (is so weak that he) cannot sit firm on the back of the Mount: should I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you should do: if there is a debt on your father, of a surety you should fulfill it."

[11] Performing Hajj By The Child

2910- It is narrated on the authority of Jabir Ibn Abdullah that he said: A woman brought a child to the Messenger of Allah "Allah's blessing and peace be upon him" during his farewell Hajj and said: "O Messenger of Allah! Is (the reward of) Hajj (given) to this (child)?" he said: "Yes, and you also will receive a reward (for that)."

[12] Such A Woman As Confined On Account Of Postpartum Or Such A Woman As Has Menses Could Assume Ihram For Hajj

2911- It is narrated on the authority of A'ishah that she said: Asma' Bint Umais (Abu Bakr's wife) was confined because of postpartum while being at Ash-Shajarah, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take a bath and assume Ihram for Hajj.

2912- It is narrated on the authority of Abu Bakr that he set out as pilgrim in the company of the Messenger of Allah "Allah's blessing and peace be upon him", having Asma' Bint Umais, his wife, and at Ash-Shajarah, she gave birth to Muhammad Ibn Abu Bakr; and when Abu Bakr went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that, he told him to order her to take a bath, assume Ihram for Hajj, and do (the ceremonies) like the other people would do, but she should not circumambulate the House.

2908 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ. حَدَّثَنَا مُحَمَّدُ بْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَخْبَرَنِي حُصَيْنُ بْنُ عَوْفٍ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَلاَ يَسْتَطِيعُ أَنْ يَحُجَّ إِلاَّ مُعْتَرِضاً. فَصَمَتَ سَاعَةً، ثُمَّ قَالَ: «**حُجَّ عَنْ أَبِيكَ**».

2909 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَخِيهِ الْفَضْلِ؛ أَنَّهُ كَانَ رِدْفَ رَسُولِ اللَّهِ ﷺ غَدَاةَ النَّحْرِ: فَأَتَتْهُ امْرَأَةٌ مِنْ خَثْعَمٍ. فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ، أَدْرَكَتْ أَبِي شَيْخاً كَبِيراً، لاَ يَسْتَطِيعُ أَنْ يَرْكَبَ. أَفَأَحُجُّ عَنْهُ؟ قَالَ: «**نَعَمْ. فَإِنَّهُ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ قَضَيْتِهِ**».

11 ـ بابُ حَجِّ الصَّبِيِّ

2910 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَمُحَمَّدُ بْنُ طَرِيفٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنِي مُحَمَّدُ بْنُ سُوقَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا إِلَى النَّبِيِّ ﷺ فِي حَجَّةٍ. فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلِهٰذَا حَجٌّ؟ قَالَ: «**نَعَمْ. وَلَكِ أَجْرٌ**».

12 ـ بابُ النُّفَسَاءُ والحَائِضُ تُهِلُّ بالحَجِّ

2911 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: نَفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، بِالشَّجَرَةِ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ وَتُهِلَّ.

2912 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلاَلٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ؛ أَنَّهُ خَرَجَ حَاجًّا مَعَ رَسُولِ اللَّهِ ﷺ. وَمَعَهُ أَسْمَاءُ بِنْتُ عُمَيْسٍ. فَوَلَدَتْ، بِالشَّجَرَةِ، مُحَمَّدَ بْنَ أَبِي بَكْرٍ. فَأَتَىٰ أَبُو بَكْرٍ النَّبِيَّ ﷺ فَأَخْبَرَهُ. فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ، ثُمَّ تُهِلَّ بِالْحَجِّ، وَتَصْنَعَ مَا يَصْنَعُ النَّاسُ. إِلاَّ أَنَّهَا لاَ تَطُوفُ بِالْبَيْتِ.

2913- It is narrated on the authority of Jabir that Asma' Bint Umais was confined on account of postpartum because of her giving birth to Muhammad Ibn Abu Bakr, and when she sent to the Messenger of Allah "Allah's blessing and peace be upon him" (somebody seeking his religious verdict), the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to take a bath, straighten a garment around herself and then assume Ihram for Hajj.

[13] The Places Of Assuming Ihram For The Inhabitants Of Different Regions

2914- It is narrated on the authority of Abdullah Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" said: "The people of Medina should assume Ihram from Dhul-Hulaifah; the people of Sham from Al-Juhfah; and the people of Najd from Qarn." Abdullah added: As to those three, I heard them direct from the Messenger of Allah "Allah's blessing and peace be upon him"; and I was informed that the Messenger of Allah "Allah's blessing and peace be upon him" had said: "The people of Yemen should assume Ihram from Yalamlam."

2915- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and said: "The place from which the people of Medina should assume Ihram is Dhul-Hulaifah; the place from which the people of Sham should assume Ihram is Al-Juhfah; the place from which the people of Yemen should assume Ihram is Yalamlam; the place from which the people of Najd should assume Ihram is Qarn; and the place from which the people of the East should assume Ihram is Dhat-Irq." Then, he faced the direction (of the East) and said: "O Allah! Cause them to come with their hearts (full of faith)."

[14] Assuming Ihram

2916- It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" got his feet into the stirrup and his mount stood upright with him, he would assume Ihram near the mosque of Dhul-Hulaifah.

2917- It is narrated on the authority of Anas Ibn Malik that he said: I was near the kneeling place of the she-camel of the Messenger of Allah "Allah's blessing and peace be upon him" at Ash-Shajarah; and when it stood upright with him he said: "O Allah! I assume Ihram for both Hajj and Umrah jointly." That was in his farewell Hajj.

2913 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: نُفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ بِمُحَمَّدِ بْنِ أَبِي بَكْرٍ. فَأَرْسَلَتْ إِلَى النَّبِيِّ ﷺ. فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتَسْتَثْفِرَ بِثَوْبٍ وَتُهِلَّ.

13 ـ بابُ مَوَاقِيتِ أَهْلِ الآفَاقِ

2914 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ. وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ. وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ**». فَقَالَ عَبْدُ اللَّهِ: أَمَّا هٰذِهِ الثَّلَاثَةُ، فَقَدْ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ. وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ**».

2915 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ. وَمُهَلُّ أَهْلِ الشَّامِ مِنَ الْجُحْفَةِ. وَمُهَلُّ أَهْلِ الْيَمَنِ مِنْ يَلَمْلَمَ. وَمُهَلُّ أَهْلِ نَجْدٍ مِنْ قَرْنٍ. وَمُهَلُّ أَهْلِ الْمَشْرِقِ مِنْ ذَاتِ عِرْقٍ**» ثُمَّ أَقْبَلَ بِوَجْهِهِ لِلأُفُقِ، ثُمَّ قَالَ: «**اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ**».

14 ـ بابُ الإِحْرَامِ

2916 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ. حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا أَدْخَلَ رِجْلَهُ فِي الْغَرْزِ، وَاسْتَوَتْ بِهِ رَاحِلَتُهُ، أَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ.

2917 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ وَعُمَرُ بْنُ عَبْدِ الْوَاحِدِ. قَالَا: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ أَيُّوبَ بْنِ مُوسَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: إِنِّي عِنْدَ ثَفِنَاتِ نَاقَةِ رَسُولِ اللَّهِ ﷺ، عِنْدَ الشَّجَرَةِ. فَلَمَّا اسْتَوَتْ بِهِ قَائِمَةً، قَالَ: «**لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ مَعاً**» وَذٰلِكَ فِي حِجَّةِ الْوَدَاعِ.

[15] What About Talbiyah

2918- It is narrated on the authority of Ibn Umar that he said: I picked up (the words of) Talbiyah from the Messenger of Allah "Allah's blessing and peace be upon him", and he was saying: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! I'm responding to Your call. All happiness be with You! All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You."

2919- It is narrated on the authority of Jabir that he said: The Talbiyah of the Messenger of Allah "Allah's blessing and peace be upon him" was as follows: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak).

2920- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said in his Talbiyah: "I'm responding to Your Call, O (Allah) the Lord of the truth."

2921- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No one utters Talbiyah (during Hajj) but that whatever stones, trees and (pieces of) mud on both his right and left utter Talbiyah with him (as far as) the land is cut from here and there."

[16] Raising The Voice With Talbiyah

2922- It is narrated on the authority of Khallad Ibn As-Sa'ib from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel came to me and ordered me to tell my companions to raise their voices with Talbiyah."

2923- It is narrated on the authority of Khallad Ibn As-Sa'ib from Zaid Ibn Khalid Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel came to me and said: "O Muhammad! Tell your companions to raise their voices with Talbiyah, for it is one of the symbols of Hajj.""

15 ـ بابُ التَّلْبِيَةِ

2918 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: تَلَقَّفْتُ التَّلْبِيَةَ مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ. لاَ شَرِيكَ لَكَ**». قَالَ: وَكَانَ ابْنُ عُمَرَ يَزِيدُ فِيهَا: لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

2919 ـ **حدّثنا** زَيْدُ بْنُ أَخْزَمَ. حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا سُفْيَانُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ قَالَ: كَانَتْ تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ. لاَ شَرِيكَ لَكَ**».

2920 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي تَلْبِيَتِهِ: «**لَبَّيْكَ إِلَهَ الْحَقِّ، لَبَّيْكَ**».

2921 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ الأَنْصَارِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَا مِنْ مُلَبٍّ يُلَبِّي إِلاَّ لَبَّى مَا عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدَرٍ؛ حَتَّى تَنْقَطِعَ الأَرْضُ مِنْ هٰهُنَا وَهٰهُنَا**».

16 ـ بابُ رَفْعِ الصَّوْتِ بالتَّلْبِيَةِ

2922 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحٰرِثِ بْنِ هِشَامٍ، حَدَّثَهُ عَنْ خَلاَّدِ بْنِ السَّائِبِ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَتَانِي جِبْرِيلُ. فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالإِهْلاَلِ**».

2923 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي لَبِيدٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ، عَنْ خَلاَّدِ بْنِ السَّائِبِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**جَاءَنِي جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ مُرْ أَصْحَابَكَ فَلْيَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ. فَإِنَّهَا مِنْ شِعَارِ الْحَجِّ**».

2924- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is the best (in the Sight of Allah)?" he said: It is to raise the voice with Talbiyah, and slaughter the camels (on the day of Sacrifice)."

[17] The Shades For Such As In The State Of Ihram

2925- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one in the state of Ihram faces the sun for the sake of Allah Almighty uttering Talbiyah for the whole of his day until the sun disappears but that it disappears with his sins in such a way that he returns (as pure and clear from sins) as he was on the day his mother gave birth to him."

[18] Applying Perfume On Assuming Ihram

2926- It is narrated on the authority of A'ishah that she said: I applied perfume to the body of the Messenger of Allah "Allah's blessing and peace be upon him" on his assuming Ihram, and on his finishing from Ihram before he offered Ifadah circumambulation (with those hands of me according to the narration of Sufyan).

2927- It is narrated on the authority of A'ishah that she said: It is as if I am looking at the glitter of the perfume in the portions of parting (the hair of the head) of the Messenger of Allah "Allah's blessing and peace be upon him", while he was offering Talbiyah.

2928- It is narrated on the authority of A'ishah that she said: It is as I'm seeing the glitter of the perfume in the middle of the head of the Messenger of Allah "Allah's blessing and peace be upon him" three days after his assuming Ihram.

[19] Which Garments Could Such As In The State Of Ihram Wear

2929- It is narrated on the authority of Abdullah Ibn Umar: A man asked The Prophet "Allah's blessing and peace be upon him" : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform Umrah or Hajj) wear?" He replied: "He should wear no shirt, nor turban, nor trousers, nor head cloak, nor footwears, if he has no sandals, then let him put on footwears provided that they should be cut short so as to make the ankles bare. He should not also wear a garment scented with saffron or Wars (kinds of perfume)."

2930- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade

2924 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَرْبُوعٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «**الْعَجُّ وَالثَّجُّ**».

17 ـ بابُ الظِّلالِ للمُحْرِمِ

2925 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ وَعَبْدُ اللَّهِ بْنُ وَهْبٍ وَمُحَمَّدُ بْنُ فُلَيْحٍ، قَالُوا: حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ بْنِ حَفْصٍ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ مُحْرِمٍ يَضْحَىٰ لِلَّهِ يَوْمَهُ، يُلَبِّي حَتَّى تَغِيبَ الشَّمْسُ، إِلاَّ غَابَتْ بِذُنُوبِهِ، فَعَادَ كَمَا وَلَدَتْهُ أُمُّهُ**».

18 ـ بابُ الطِّيبِ عِنْدَ الإِحْرَامِ

2926 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ. وَلِحِلِّهِ قَبْلَ أَنْ يُفِيضَ.

قَالَ سُفْيَانُ: بِيَدَيَّ هٰاتَيْنِ.

2927 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي الضُّحَىٰ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللَّهِ ﷺ، وَهُوَ يُلَبِّي.

2928 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَىٰ. حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَأَنِّي أَرَىٰ وَبِيصَ الطِّيبِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ، بَعْدَ ثَلاَثَةٍ، وَهُوَ مُحْرِمٌ.

19 ـ بابُ ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ

2929 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَجُلاً سَأَلَ النَّبِيَّ ﷺ: مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَلْبَسُ الْقُمُصَ وَلاَ الْعَمَائِمَ وَلاَ السَّرَاوِيلاَتِ وَلاَ الْبَرَانِسَ وَلاَ الْخِفَافَ. إِلاَّ أَنْ لاَ يَجِدَ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ. وَلاَ تَلْبَسُوا مِنَ الثِّيَابِ شَيْئاً مَسَّهُ الزَّعْفَرَانُ أَوِ الْوَرْسُ**».

2930 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّهُ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْباً مَصْبُوغاً بِوَرْسٍ أَوْ زَعْفَرَانٍ.

that such as in the state of Ihram should wear a garment scented with Wars or Saffron.

[20] Such As In The State Of Ihram Could Wear Trousers Or Footwears If He Has No Lower Garment Or Sandals

2931- It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" delivering a sermon (from over the pulpit according to Hisham's narration), in which he said: "Whoever could not find an upper garment, let him wear a trousers; and whoever could not find sandals, let him put on footwears."

2932- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever could not find a pair of sandals, let him put on footwears, provided that they should be cut short so as to make the ankles bear."

[21] Being Careful (To Do What Is Harmful) During Ihram

2933- It is narrated on the authority of Asma' Bint Abu Bakr that she said: We set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" until when we reached Araj, we dismounted; and the Messenger of Allah "Allah's blessing and peace be upon him" sat with A'ishah by his side, and I sat by the side of Abu Bakr; and our journey things and those of Abu Bakr were with the slave of Abu Bakr. Then, the slave appeared and his camel was not with him. Abu Bakr asked him: "Where is your camel?" he said: "I lost it yesterday." On that he said to him: "Do you have only one camel, and you (are not careful that you) lose it?" he started beating him and the Messenger of Allah "Allah's blessing and peace be upon him" was saying: "Look at what this one does, who is in the state of Ihram!"

[22] Such As In The State Of Ihram Washes His Head

2934- It is narrated on the authority of Abdullah Ibn Hunain: Abdullah Ibn Abbas and Al-Miswar Ibn Makhramah differed at Al-Abwa. Ibn Abbas said that a Muhrim could wash his head; while Al-Miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu Ayyub Al-Ansari whom I found taking a bath between the two wooden posts (of the well) and was screened with a sheet of cloth. Abu Ayyub asked me who I was. I answered: I am Abdullah Ibn Hunain and am sent by Ibn Abbas to Tell us how did The Prophet "Allah's blessing and peace be upon him" wash his head while he was in the state of Ihram. Abu Ayyub caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his

20 ـ بابُ السَّرَاوِيلِ والخُفَّيْنِ للمُحْرِمِ إذَا لَمْ يَجِدْ إزَاراً أوْ نَعْلَيْنِ

2931 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ (قَالَ هِشَامٌ: عَلَى الْمِنْبَرِ) فَقَالَ: **«مَنْ لَمْ يَجِدْ إزَاراً، فَلْيَلْبَسْ سَرَاوِيلَ. وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ»**.

وَقَالَ هِشَامٌ فِي حَدِيثِهِ: **«فَلْيَلْبَسْ سَرَاوِيلَ، إلاَّ أَنْ يَفْقِدَ»**.

2932 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ وَعَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ»**.

21 ـ بابُ التَّوَقِّي في الإحْرَامِ

2933 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إدْرِيسَ عَنْ مُحَمَّدِ بْنِ إسْحَاقَ، عَنْ يَحْيَىٰ بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ. حَتَّى إذَا كُنَّا بِالْعَرْجِ، نَزَلْنَا. فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَعَائِشَةُ إلَى جَنْبِهِ. وَأَنَا إلَى جَنْبِ أَبِي بَكْرٍ. وَكَانَتْ زِمَالَتُنَا وَزِمَالَةُ أَبِي بَكْرٍ وَاحِدَةً، مَعَ غُلاَمِ أَبِي بَكْرٍ.

قَالَ: فَطَلَعَ الْغُلاَمُ وَلَيْسَ مَعَهُ بَعِيرُهُ. فَقَالَ لَهُ: أَيْنَ بَعِيرُكَ؟ قَالَ: أَضْلَلْتُهُ الْبَارِحَةَ. قَالَ: مَعَكَ بَعِيرٌ وَاحِدٌ، تُضِلُّهُ؟ قَالَ: فَطَفِقَ يَضْرِبُهُ. وَرَسُولُ اللَّهِ ﷺ يَقُولُ: **«انْظُرُوا إلَى هٰذَا الْمُحْرِمِ مَا يَصْنَعُ»**.

22 ـ بابُ المُحْرِمِ يَغْسِلُ رَأْسَهُ

2934 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالأَبْوَاءِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسْوَرُ: لاَ يَغْسِلُ الْمُحْرِمُ رَأْسَهُ.

فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إلَى أَبِي أَيُّوبَ الأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذٰلِكَ. فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ، وَهُوَ يَسْتَتِرُ بِثَوْبٍ. فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هٰذَا؟ قُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ. أَرْسَلَنِي إلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ قَالَ: فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ. فَطَأْطَأَهُ حَتَّى بَدَا لِي

head. Abu Ayyub rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

[23] Such A Woman As In The State Of Ihram Could Let Her Garment Fall On Her Face

2935- It is narrated on the authority of A'ishah that she said: We were with the Messenger of Allah while being in the state of Ihram; and whenever a rider met us, we would let our garments fall from above our heads, and whenever he went beyond us, we would lift our garments.

(...) The same is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[24] Stipulating Conditions In Pilgrimage

2936- It is narrated on the authority of Abu Bakr Ibn Abdullah Ibn Az-Zubair from his grandmother, I don't know Asma' Bint Abu Bakr or Su'da Bint Awf that the Messenger of Allah "Allah's blessing and peace be upon him" visited Duba'ah Bint Abd Al-Muttalib and said: "What prevents you O my aunt from performing Hajj?" she said: "I'm a sick woman, and I fear I might be detained (from completing the ceremonies)." On that he said: "Assume Ihram and stipulate the condition that your finishing from Ihram is where you are detained."

2937- It is narrated on the authority of Duba'ah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, and I was ill. He said: "Do you not intend to perform Hajj this year?" I said: "I'm ill O Messenger of Allah." On that he said: "Perform Hajj and say (on assuming your Ihram): "(O Allah) my finishing from Ihram is where you detain me (from completing the ceremonies)."

2938- It is narrated on the authority of Ibn Abbas that he said: Duba'ah Bint Az-Zubair came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I'm an ill woman, and I intend to perform Hajj: how should I assume Ihram?" on that he said: "Assume Ihram and put the condition that (my finishing from Ihram is where You detain me (from completing the ceremonies)."

[25] Entering The Sanctuary

2939- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Prophets "Peace be upon them" used to enter the Sanctuary as walking,

رَأْسُهُ. ثُمَّ قَالَ لإِنْسَانٍ يَصُبُّ عَلَيْهِ: اصْبُبْ. فَصَبَّ عَلَى رَأْسِهِ. ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ. فَأَقْبَلَ بِهِمَا وَأَدْبَرَ. ثُمَّ قَالَ: هٰكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

23 ـ بابُ المُحْرِمَةِ تُسْدِلُ الثَّوْبَ على وَجْهِهَا

2935 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كُنَّا مَعَ النَّبِيِّ ﷺ، وَنَحْنُ مُحْرِمُونَ. فَإِذَا لَقِيَنَا الرَّاكِبُ أَسْدَلْنَا ثِيَابَنَا مِنْ فَوْقِ رُؤُوسِنَا. فَإِذَا جَاوَزَنَا رَفَعْنَاهَا.

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

24 ـ بابُ الشَّرْطِ في الحَجِّ

2936 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ جَدَّتِهِ (قَالَ: لاَ أَدْرِي أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَوْ سُعْدَى بِنْتِ عَوْفٍ) أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى ضُبَاعَةَ بِنْتِ عَبْدِ الْمُطَّلِبِ. فَقَالَ: **«مَا يَمْنَعُكِ، يَا عَمَّتَاهُ مِنَ الْحَجِّ؟»** فَقَالَتْ: أَنَا امْرَأَةٌ سَقِيمَةٌ. وَأَنَا أَخَافُ الْحَبْسَ. قَالَ: **«فَأَخْرِمِي وَاشْتَرِطِي أَنَّ مَحِلَّكِ حَيْثُ حُبِسْتِ»**.

2937 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ وَوَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ضُبَاعَةَ؛ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ وَأَنَا شَاكِيَةٌ. فَقَالَ: **«أَمَا تُرِيدِينَ الْحَجَّ، الْعَامَ؟»** قُلْتُ: لَعَلِيلَةٌ، يَا رَسُولَ اللَّهِ قَالَ: **«حُجِّي وَقُولِي: مَحِلِّي حَيْثُ تَحْبِسُنِي»**.

2938 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُساً وَعِكْرِمَةَ يُحَدِّثَانِ عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ ثَقِيلَةٌ. وَإِنِّي أُرِيدُ الْحَجَّ. فَكَيْفَ أُهِلُّ؟ قَالَ: **«أَهِلِّي وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي»**.

25 ـ بابُ دُخُولِ الحَرَمِ

2939 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ صَبِيحٍ. حَدَّثَنَا مُبَارَكُ بْنُ حَسَّانَ أَبُو عَبْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ قَالَ: كَانَتِ الأَنْبِيَاءُ تَدْخُلُ الْحَرَمَ مُشَاةً حُفَاةً. وَيَطُوفُونَ بِالْبَيْتِ. وَيَقْضُونَ الْمَنَاسِكَ حُفَاةً مُشَاةً.

barefooted, and circumambulate the House and do all the ceremonies as barefooted, walking.

[26] Entering Mecca

2940- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to enter Mecca from the higher Thaniyyah, and whenever he set out, he would set out from the lower Thaniyyah.

2941- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca by day.

2942- It is narrated on the authority of Usamah Ibn Zaid that he said: I asked The Prophet: "O Allah's Apostle! Where will you halt tomorrow?" that was during his (Farewell) pilgrimage. He replied: "Has Aqil left any house for us?" then, the Messenger of Allah "Allah's blessing and peace be upon him" further said: "We are gong tomorrow to halt at the valley of Banu Kinanah", i.e. the Muhassab, where the Quraish people agreed to affirm their disbelief. That was when Banu Kinanah made alliance with the Quraish against Banu Hashim not to marry from them, nor to enter into transactions with them.

[27] Touching The Stone (Corner)

2943- It is narrated on the authority of Abdullah Ibn Sarjis that he said: I saw Umar Ibn Al-Khattab, and he was bold-headed, having kissed the (Black) Stone, while saying: "I'm kissing you, even though I know you are but a stone, which could neither do harm nor benefit; and had it not been for the fact that I saw the Messenger of Allah "Allah's blessing and peace be upon him" having kissed you, surely, I would not have kissed you."

2944- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, this (Black) Stone will come, having two eyes therewith to see, and a tongue therewith to speak, in order to bear witness to such as touches it with truth (during the ceremonies of both Hajj and Umrah, i.e. such as is true to his faith in Islam, and his obedience to Allah and His Messenger)."

2945- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" touched the (Black) Stone, and then placed his lips on it, and went on a long weeping. Then, he turned and behold! Umar Ibn Al-Khattab was weeping, thereupon he said to him:

26 ـ بابُ دُخُولِ مَكَّةَ

2940 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا. وَإِذَا خَرَجَ، خَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَىٰ.

2941 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الْعُمَرِيُّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ نَهَاراً.

2942 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيْنَ تَنْزِلُ غَداً؟ وَذٰلِكَ فِي حَجَّتِهِ. قَالَ: «**وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً؟**» ثُمَّ قَالَ: «**نَحْنُ نَازِلُونَ غَداً بِخَيْفِ بَنِي كِنَانَةَ**» يَعْنِي الْمُحَصَّبَ «**حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ**».

وَذٰلِكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشاً عَلَى بَنِي هَاشِمٍ أَنْ لاَ يُنَاكِحُوهُمْ وَلاَ يُبَايِعُوهُمْ.

قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ: وَالْخَيْفُ الْوَادِي.

27 ـ بابُ اسْتِلامِ الحَجَرِ

2943 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا عَاصِمٌ الأَحْوَلُ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ؛ قَالَ: رَأَيْتُ الأُصَيْلِعَ عُمَرَ بْنَ الْخَطَّابِ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لأُقَبِّلُكَ، وَإِنِّي لأَعْلَمُ أَنَّكَ حَجَرٌ لاَ تَضُرُّ وَلاَ تَنْفَعُ. وَلَوْلاَ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ، مَا قَبَّلْتُكَ.

2944 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَأْتِيَنَّ هٰذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهَدُ عَلَى مَنْ يَسْتَلِمُهُ بِحَقٍّ**».

2945 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي يَعْلَىٰ عَنْ مُحَمَّدِ بْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ﷺ الْحَجَرَ. ثُمَّ وَضَعَ شَفَتَيْهِ عَلَيْهِ يَبْكِي

"O Umar! It is here that one's tears should be poured (in longing for or fear and shyness of Allah Almighty)."

2946- It is narrated on the authority of Salim Ibn Abdullah from his father that he said: From amongst the corners of the House, the Messenger of Allah "Allah's blessing and peace be upon him" did not touch but the corner of the Black (Stone), and that next to him from the direction of the houses of Banu Jumah (i.e. the Yemenite Corner).

[28] When One Points To The Corner With A Bent-Headed Stick

2947- It is narrated on the authority of Safiyyah Bint Shaibah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" felt rest in the year of the conquest (of Mecca), he circumambulated the House while riding a camel, pointing to the corner (the Black Stone) with a bent-headed stick in his hand. Then, he entered the Ka'bah, and found a (figure of) pigeon made of wood sticks, which he broke and stood at the gate of the Ka'bah and threw it, and I was looking at him.

2948- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House in his farewell Hajj while riding a camel, pointing to the corner (Black Stone) with a bent-headed stick in his hand.

2949- It is narrated on the authority of Abu At-Tufail: Amir Ibn Wathilah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" circumambulating the House while being on his mount, pointing to the corner (the Black Stone) with his bent-headed stick, which he was kissing.

[29] What About Ramal

(Walking fast, with moving the shoulders)

2950- It is narrated on the authority of Abdullah Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the first circumambulation (just before compassing Safa and Marwah round), he would walk fast with moving his shoulders in (first) three rounds and walk (normally) in the remaining four, from the Hijr to the Hijr; and Ibn Umar used to do the same.

2951- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated fast, moving his shoulders in the (first) three rounds beginning from the corner (of the Black Stone) and ending to the (same) corner, and walked with normal pace in the remaining four rounds.

طَوِيلاً. ثُمَّ الْتَفَتَ فَإِذَا هُوَ بِعُمَرَ بْنِ الْخَطَّابِ يَبْكِي. فَقَالَ: «يَا عُمَرُ هٰهُنَا تُسْكَبُ الْعَبَرَاتُ».

2946 ـ حدّثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلاَّ الرُّكْنَ الأَسْوَدَ، وَالَّذِي يَلِيهِ مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ.

28 ـ بابُ مَنِ اسْتَلَمَ الرُّكْنَ بِمِحْجَنِهِ

2947 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ؛ قَالَتْ: لَمَّا اطْمَأَنَّ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ، طَافَ عَلَى بَعِيرِهِ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ بِيَدِهِ. ثُمَّ دَخَلَ الْكَعْبَةَ فَوَجَدَ فِيهَا حَمَامَةَ عَيْدَانٍ. فَكَسَرَهَا. ثُمَّ قَامَ عَلَى بَابِ الْكَعْبَةِ، فَرَمَى بِهَا. وَأَنَا أَنْظُرُهُ.

2948 ـ حدّثنا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

2949 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، قَالاَ: حَدَّثَنَا مَعْرُوفُ بْنُ خَرَّبُوذَ الْمَكِّيُّ؛ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ عَامِرَ بْنَ وَاثِلَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِهِ، وَيُقَبِّلُ الْمِحْجَنَ.

29 ـ بابُ الرَّمَلِ حَوْلَ البَيْتِ

2950 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَحْمَدُ بْنُ بَشِيرٍ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. قَالاَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الأَوَّلَ، رَمَلَ ثَلاَثَةً، وَمَشَى أَرْبَعَةً، مِنَ الْحِجْرِ إِلَى الْحِجْرِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

2951 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو الْحُسَيْنِ الْعُكْلِيُّ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ رَمَلَ مِنَ الْحِجْرِ إِلَى الْحِجْرِ ثَلاَثاً، وَمَشَى أَرْبَعاً.

2952- It is narrated on the authority of Umar that he said: "What is the reason for offering (the first three rounds of circumambulation) fast with moving the shoulders since Allah well-established Islam in power, and removed infidelity? But even though, by Allah, we never leave a thing we used to do during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"!"

Comment: (It is well-known that the reason for setting Ramal in the circumambulation round the House was that When Allah's Apostle "Allah's blessing and peace be upon him" and his companions came to Mecca, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of Yathrib (Medina). So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast with moving their shoulders in the first three rounds of circumambulation and to walk between the two corners (The Black Stone and Yemenite corner). The Prophet "Allah's blessing and peace be upon him" did not order them to walk fast with moving the shoulders in all the rounds of circumambulation out of pity for them)

2953- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions when they intended Mecca to perform the Umrah in lieu of that of Al-Hudaibiyah: "Your people (from amongst the pagans) will see you tomorrow: so, let them see you as strong and hardy (while offering circumambulation)." When they entered the mosque, they touched the corner (of the Black Stone) and walked fast, moving their shoulders, and the Messenger of Allah "Allah's blessing and peace be upon him" was with them, until when they reached the Yemenite corner they walked with normal pace to the corner of the Black (Stone); and then they walked fast moving their shoulders (in the beginning of the second round) until when they reached the Yemenite corner, they walked with normal pace to the corner of the Black (Stone); and they did the same in the third time; and then, they walked with normal pace in the (remaining) four rounds (of circumambulation).

[30] Uncovering The Right Shoulder And Gathering The (Ends Of The) Upper Garment On The Left Shoulder

2954- It is narrated on the authority of Ya'li Ibn Umayyah that the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated (the House) while his right shoulder was naked, and (the ends of) his upper garment were gathered on his left shoulder. Qabisah said that he had a cloak on him.

2952 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: فِيمَ الرَّمَلاَنُ الآنَ وَقَدْ أَطَّأَ اللَّهُ الإِسْلاَمَ، وَنَفَى الْكُفْرَ وَأَهْلَهُ؟ وَايْمُ اللَّهِ مَا نَدَعُ شَيْئاً كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

2953 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ أَبِي خَيْثَمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ، حِينَ أَرَادُوا دُخُولَ مَكَّةَ، فِي عُمْرَتِهِ بَعْدَ الْحُدَيْبِيَةِ: «**إِنَّ قَوْمَكُمْ غداً سَيَرَوْنَكُمْ. فَلْيَرَوْنَكُمْ جُلْداً**».

فَلَمَّا دَخَلُوا الْمَسْجِدَ اسْتَلَمُوا الرُّكْنَ وَرَمَلُوا. وَالنَّبِيُّ ﷺ مَعَهُمْ. حَتَّى إِذَا بَلَغُوا الرُّكْنَ الْيَمَانِيَّ مَشَوْا إِلَى الرُّكْنِ الأَسْوَدِ. ثُمَّ رَمَلُوا حَتَّى بَلَغُوا الرُّكْنَ الْيَمَانِيَّ. ثُمَّ مَشَوْا إِلَى الرُّكْنِ الأَسْوَدِ. فَفَعَلَ ذٰلِكَ ثَلاَثَ مَرَّاتٍ، ثُمَّ مَشَى الأَرْبَعَ.

30 ـ بابُ الاضْطِبَاعِ

2954 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ وَقَبِيصَةُ قَالاَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ، عَنِ ابْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ يَعْلَى؛ أَنَّ النَّبِيَّ ﷺ طَافَ مُضْطَبِعاً.

قَالَ قَبِيصَةُ: وَعَلَيْهِ بُرْدٌ.

[31] What About Including The Round Wall In Circumambulation

2955- It is narrated on the authority of A'ishah: I asked The Prophet "Allah's blessing and peace be upon him" about the round wall (near Ka'bah), thereupon the Prophet "Allah's blessing and peace be upon him" said: "It is a part of the Ka'bah." I further said: "What prevented them from including it in the building of the Ka'bah?" He said: "They (your people of Quraish) ran short of money (so they could not include it inside the building of Ka'bah)." I asked: "What about its gate? Why is it so high that none could ascend to it but with the help of stairs?" He replied: "Your people did so as to admit into it whomever they liked and prevent whomever they liked. Had your people not been close to the Pre-Islamic Period of ignorance and had I not been afraid that they would dislike it, surely I would have decided to include (the area) that was reduced from it and I would have lowered its gate to the level of the ground."

[32] The Excellence Of Circumambulation

2956- It is narrated on the authority of Ibn Umar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who circumambulates the House and then offers a two-rak'ah prayer, will receive (a reward) like that of emancipating a slave."

2957- It is narrated on the authority of Ibn Hisham that he asked Ata Ibn Abu Rabah about the Yemenite corner while he was circumambulating the House, thereupon Ata said: Abu Hurairah told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seventy angels were entrusted to (say Amen) at it; and thus, whoever says: "O Allah! I ask you (to give me) forgiveness and power in both the world and the hereafter; O Allah! Give us a good deed in the world, and a good deed in the hereafter, and deliver me from the punishment of the fire (of Hell)" they will say: "Amen" (in confirmation to his invocation)."when he reached the corner of the Black (Stone), he asked him: "O Abu Muhammad! What has reached you concerning that corner of the Black (Stone)?" Ata said: Abu Hurairah told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who faces it, seems to face the Hand of (Allah) Most Gracious." He said to him: "O Abu Muhammad! What about circumambulation?" Ata said: Abu Hurairah told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who circumambulates the House seven rounds, in which he does not say but "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is Greater", and "There is neither might nor power but with Allah", ten evil deeds are plotted out from him, and ten good deeds are

31 ـ بابُ الطَّوافِ بالحِجْرِ

2955 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. حَدَّثَنَا شَيْبَانُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ؛ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْحِجْرِ. فَقَالَ: «**هُوَ مِنَ الْبَيْتِ**» قُلْتُ: مَا مَنَعَهُمْ أَنْ يُدْخِلُوهُ فِيهِ؟ قَالَ: «**عَجَزَتْ بِهِمُ النَّفَقَةُ**» قُلْتُ: فَمَا شَأْنُ بَابِهِ مُرْتَفِعاً، لاَ يُصْعَدُ إِلَيْهِ إِلاَّ بِسُلَّمٍ؟ قَالَ: «**ذٰلِكَ فِعْلُ قَوْمِكِ. لِيُدْخِلُوهُ مَنْ شَاءُوا وَيَمْنَعُوهُ مَنْ شَاءُوا. وَلَوْلاَ أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِكُفْرٍ، مَخَافَةَ أَنْ تَنْفِرَ قُلُوبُهُمْ، لَنَظَرْتُ هَلْ أُغَيِّرُهُ، فَأُدْخِلَ فِيهِ مَا انْتَقَصَ مِنْهُ، وَجَعَلْتُ بَابَهُ بِالأَرْضِ**».

32 ـ بابُ فَضْلِ الطَّوَافِ

2956 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنِ الْعَلاَءِ بْنِ الْمُسَيَّبِ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ طَافَ بِالْبَيْتِ وَصَلَّى رَكْعَتَيْنِ، كَانَ كَعِتْقِ رَقَبَةٍ**».

2957 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا حُمَيْدُ بْنُ أَبِي سَوِيَّةَ؛ قَالَ: سَمِعْتُ ابْنَ هِشَامٍ يَسْأَلُ عَطَاءَ بْنَ أَبِي رَبَاحٍ عَنِ الرُّكْنِ الْيَمَانِيِّ، وَهُوَ يَطُوفُ بِالْبَيْتِ. فَقَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**وُكِلَ بِهِ سَبْعُونَ مَلَكاً. فَمَنْ قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ، رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، قَالُوا: آمِينَ**».

فَلَمَّا بَلَغَ الرُّكْنَ الأَسْوَدَ قَالَ: يَا أَبَا مُحَمَّدٍ مَا بَلَغَكَ فِي هٰذَا الرُّكْنِ الأَسْوَدِ؟ فَقَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ فَاوَضَهُ فَإِنَّمَا يُفَاوِضُ يَدَ الرَّحْمٰنِ**».

قَالَ لَهُ ابْنُ هِشَامٍ: يَا أَبَا مُحَمَّدٍ فَالطَّوَافُ؟ قَالَ عَطَاءٌ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**مَنْ طَافَ بِالْبَيْتِ سَبْعاً وَلاَ يَتَكَلَّمُ إِلاَّ بِسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَلاَ إِلٰهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، مُحِيَتْ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَكُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ، وَرُفِعَ لَهُ بِهَا عَشَرَةُ دَرَجَاتٍ. وَمَنْ طَافَ فَتَكَلَّمَ وَهُوَ فِي تِلْكَ الْحَالِ، خَاضَ فِي الرَّحْمَةِ بِرِجْلَيْهِ، كَخَائِضِ الْمَاءِ بِرِجْلَيْهِ**».

written for him, and he is raised up ten degrees; and he, who circumambulates and speaks while being in such a state, plunges into (Allah's) Mercy just with his feet (apart from the rest of his body), like such as plunges into the water."

[33] The Two-Rak'ah Prayer After The Circumambulation

2958- It is narrated on the authority of Al-Muttalib that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" finished from the seven (rounds of) his (circumambulation round the House), he came alongside the corner, where he offered a two-rak'ah prayer in the end of the circumambulation area, with nothing between him and the performers of circumambulation. Ibn Majah said: This applies to Mecca in particular.

2959- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" came and circumambulated the House seven (rounds), and then he offered a two-rak'ah prayer, Waki' said: He means at the Station (of Abraham), and then he went out to Safa.

2960- It is narrated on the authority of Jabir that when the Messenger of Allah "Allah's blessing and peace be upon him" finished from his circumambulation round the House, he came to the Station of Abraham, where Umar said to him: "O Messenger of Allah! This is the Station of our father Abraham, in connection with which Allah Almighty says: "and take you the Station of Abraham as a place of prayer."" (Al-Baqarah 125) Al-Walid said: I asked Malik: is it as such "and take you the Station of Abraham as a place of prayer" that he recited it? He answered in the affirmative.

[34] The Patient Could Circumambulate (Round The House) As Riding

2961- It is narrated on the authority of Umm Salamah that she said: I felt sick, and Allah's Apostle "Allah's blessing and peace be upon him" told me to perform circumambulation from behind the people while riding. I did so and I saw Allah's Apostle "Allah's blessing and peace be upon him" praying to the House and reciting the Surah of at-Tur, starting with "By at-Tur! And by a certain lined book!" Ibn Majah says: This is the narration of Abu Bakr.

[35] The Area Between The Round Wall And The Gate

2962- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I performed circumambulation (round the House) with Abdullah Ibn Amr, and when we finished from the seven

33 ـ بابُ الرَّكْعَتَيْنِ بَعْدَ الطَّوَافِ

2958 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ كَثِيرِ بْنِ كَثِيرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ السَّهْمِيِّ، عَنْ أَبِيهِ، عَنِ الْمُطَّلِبِ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا فَرَغَ مِنْ سَبْعِهِ جَاءَ حَتَّى يُحَاذِيَ بِالرُّكْنِ. فَصَلَّى رَكْعَتَيْنِ فِي حَاشِيَةِ الْمَطَافِ. وَلَيْسَ بَيْنَهُ وَبَيْنَ الطُّوَّافِ أَحَدٌ.

قَالَ ابْنُ مَاجَةَ: هٰذَا بِمَكَّةَ، خَاصَّةً.

2959 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ مُحَمَّدِ بْنِ ثَابِتٍ الْعَبْدِيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ فَطَافَ بِالْبَيْتِ سَبْعاً. ثُمَّ صَلَّى رَكْعَتَيْنِ. (قَالَ وَكِيعٌ: يَعْنِي عِنْدَ الْمَقَامِ) ثُمَّ خَرَجَ إِلَى الصَّفَا.

2960 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّهُ قَالَ: لَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ طَوَافِ الْبَيْتِ، أَتَى مَقَامَ إِبْرَاهِيمَ. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ هٰذَا مَقَامُ أَبِينَا إِبْرَاهِيمَ الَّذِي قَالَ اللَّهُ سُبْحَانَهُ: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: 125].

قَالَ الْوَلِيدُ: فَقُلْتُ لِمَالِكٍ: هٰكَذَا قَرَأَهَا: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾؟ قَالَ: نَعَمْ.

34 ـ بابُ المَرِيضِ يَطُوفُ رَاكِباً

2961 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ. ح وَحَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، وَأَحْمَدُ بْنُ سِنَانٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ، عَنْ أُمِّ سَلَمَةَ أَنَّهَا مَرِضَتْ. فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَطُوفَ مِنْ وَرَاءِ النَّاسِ، وَهِيَ رَاكِبَةٌ. قَالَتْ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي إِلَى الْبَيْتِ وَهُوَ يَقْرَأُ: ﴿وَٱلطُّورِ ۝١ وَكِتَٰبٍ مَّسْطُورٍ﴾ [الطور: 1 ـ 2].

قَالَ ابْنُ مَاجَةَ: هٰذَا حَدِيثُ أَبِي بَكْرٍ.

35 ـ بابُ المُلْتَزَمِ

2962 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: سَمِعْتُ الْمُثَنَّى بْنَ الصَّبَّاحِ يَقُولُ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ قَالَ: طُفْتُ مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو. فَلَمَّا فَرَغْنَا مِنَ السَّبْعِ رَكَعْنَا فِي دُبُرِ الْكَعْبَةِ. فَقُلْتُ: أَلاَ نَتَعَوَّذُ بِاللَّهِ مِنَ النَّارِ قَالَ:

rounds, we offered a two-rak'ah prayer at the back of the Ka'bah. I said to him: "Should we not seek refuge with Allah from the fire (of Hell)?" he said: "I seek refuge with Allah from the fire (of Hell)." Then, he went and touched the corner (of the Black Stone), and then he stood up in the area between the round wall and the gate, to which he stuck his breast, hands and cheek, and then he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done."

[36] The Menstruating Woman Does All Ceremonies Barring Circumambulation

2963- It is narrated on the authority of A'ishah that she said: We set out with the intention of performing Hajj and when we reached Sarif, (a place six miles from Mecca) I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What is the matter with you? Have you got your menses?" I replied: "Yes." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the Ka'bah." A'ishah added: "Allah's Apostle "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives.

[37] The Intention Of Performing Hajj Solely

2964- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" performed a sole Hajj.

2965- It is narrated on the authority of A'ishah, the Mother of the faithful believers that the Messenger of Allah "Allah's blessing and peace be upon him" performed a sole Hajj.

2966- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" performed a sole Hajj.

2967- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and Uthman performed Hajj solely.

[38] Performing Hajj And Umrah Jointly

2968- It is narrated on the authority of Anas Ibn Malik that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" to Mecca, and I heard him saying: "(O Allah! I assume Ihram in) response to Your Call with both Umrah and Hajj jointly."

أَعُوذُ بِاللَّهِ مِنَ النَّارِ. قَالَ ثُمَّ مَضَىٰ فَاسْتَلَمَ الرُّكْنَ. ثُمَّ قَامَ بَيْنَ الْحِجْرِ وَالْبَابِ. فَأَلْصَقَ صَدْرَهُ وَيَدَيْهِ وَخَدَّهُ إِلَيْهِ. ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ.

36 ـ بابُ الحَائِضِ تَقْضِي المَنَاسِكَ إِلَّا الطَّوَافَ

2963 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لاَ نَرَىٰ إِلاَّ الْحَجَّ. فَلَمَّا كُنَّا بِسَرِفَ أَوْ قَرِيباً مِنْ سَرِفَ حِضْتُ. فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي. فَقَالَ: «**مَا لَكِ؟ أَنفِسْتِ؟**» قُلْتُ: نَعَمْ. قَالَ: «**إِنَّ هٰذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ. فَاقْضِي الْمَنَاسِكَ كُلَّهَا، غَيْرَ أَنْ لاَ تَطُوفِي بِالْبَيْتِ**».

قَالَتْ: وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

37 ـ بابُ الإِفْرَادِ بالحَجِّ

2964 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَأَبُو مُصْعَبٍ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

2965 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، وَكَانَ يَتِيماً فِي حَجْرِ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

2966 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَاوَرْدِيُّ وَحَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ.

2967 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ اللَّهِ الْعُمَرِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ أَفْرَدُوا الْحَجَّ.

38 ـ بابُ مَنْ قَرَنَ الحَجَّ والعُمْرَةَ

2968 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى مَكَّةَ. فَسَمِعْتُهُ يَقُولُ: «**لَبَّيْكَ عُمْرَةً وَحَجَّةً**».

2969- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(O Allah! I assume Ihram in) response to Your Call with both Umrah and Hajj jointly."

2970- It is narrated on the authority of As-Subai Ibn Ma'bad that he said: I was Christian, and then I embraced Islam. I assumed Ihram for both Hajj and Umrah jointly, thereupon both Salman Ibn Rabie'ah and Zaid Ibn Suhan heard me while assuming Ihram for both in Al-Qadisiyyah, and they said: "No doubt, this (man) is more straying than his camel." (I felt it difficult upon myself that) It seemed as if they placed a load of mountain upon me with their statement. I came to Umar Ibn Al-Khattab, and made a mention of that to him, thereupon he faced them, and blamed them. Then, he turned his face to me and said: "You've been guided aright to the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him"! You've been guided aright to the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him"!" Hisham told in his narration: Shaqiq said: More often, I and Masruq went to ask him about that.

(...) It is narrated on the authority of As-Subai Ibn Ma'bad that he said: Until recently, I was Christian, and then I embraced Islam. I pledged to make my effort (to affirm my faith), and thus I assumed Ihram for both Hajj and Umrah jointly...and the rest is the same.

2971- It is narrated on the authority of Abu Talhah that the Messenger of Allah "Allah's blessing and peace be upon him" performed both Hajj and Umrah jointly.

[39] The Circumambulation Of Such As Combines Both Umrah And Hajj

2972- It is narrated on the authority of Jabir Ibn Abdullah, Ibn Umar and Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" and his companions offered only one circumambulation for both their Umrah and Hajj (which they combined).

2973- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" offered only one circumambulation for both Umrah and Hajj.

2974- It is narrated on the authority of Nafi' that Ibn Umar came (with the intention to) combine both Umrah and Hajj; and he circumambulated round the House seven (rounds), and then compassed

2969 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ**».

2970 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ؛ قَالَ: سَمِعْتُ أَبَا وَائِلٍ، شَقِيقَ بْنَ سَلَمَةَ يَقُولُ: سَمِعْتُ الصُّبَيَّ بْنَ مَعْبَدٍ يَقُولُ: كُنْتُ رَجُلاً نَصْرَانِيًّا. فَأَسْلَمْتُ. فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ. فَسَمِعَنِي سَلْمَانُ بْنُ رَبِيعَةَ، وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أُهِلُّ بِهِمَا جَمِيعاً، بِالْقَادِسِيَّةِ. فَقَالاَ: لَهٰذَا أَضَلُّ مِنْ بَعِيرِهِ. فَكَأَنَّمَا حَمَلاَ عَلَيَّ جَبَلاً بِكَلِمَتِهِمَا. فَقَدِمْتُ عَلَى عُمَرَ بْنِ الْخَطَّابِ. فَذَكَرْتُ ذٰلِكَ لَهُ. فَأَقْبَلَ عَلَيْهِمَا، فَلاَمَهُمَا. ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ: هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ. هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ.

قَالَ هِشَامٌ فِي حَدِيثِهِ: قَالَ شَقِيقٌ: فَكَثِيراً مَا ذَهَبْتُ، أَنَا وَمَسْرُوقٌ، نَسْأَلُهُ عَنْهُ.

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ وَخَالِي يَعْلَىٰ، قَالُوا: حَدَّثَنَا الأَعْمَشُ عَنْ شَقِيقٍ، عَنِ الصُّبَيِّ بْنِ مَعْبَدٍ قَالَ: كُنْتُ حَدِيثَ عَهْدٍ بِنَصْرَانِيَّةٍ. فَأَسْلَمْتُ. فَلَمْ آلُ أَنْ أَجْتَهِدَ. فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ. فَذَكَرَ نَحْوَهُ.

2971 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا حَجَّاجٌ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَخْبَرَنِي أَبُو طَلْحَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَنَ الْحَجَّ وَالْعُمْرَةَ.

39 ـ بَابُ طَوَافِ القَارِنِ

2972 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ يَعْلَىٰ بْنِ حَارِثٍ الْمُحَارِبِيُّ، حَدَّثَنَا أَبِي عَنْ غَيْلاَنَ بْنِ جَامِعٍ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ وَطَاوُسٍ وَمُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَطُفْ هُوَ وَأَصْحَابُهُ لِعُمْرَتِهِمْ وَحَجَّتِهِمْ، حِينَ قَدِمُوا، إِلاَّ طَوَافاً وَاحِداً.

2973 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا عَبْثَرُ بْنُ الْقَاسِمِ، عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ طَافَ لِلْحَجِّ وَالْعُمْرَةِ طَوَافاً وَاحِداً.

2974 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مُسْلِمُ بْنُ خَالِدٍ الزَّنْجِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ قَدِمَ قَارِناً. فَطَافَ بِالْبَيْتِ سَبْعاً. وَسَعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ. ثُمَّ قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ.

Safa and Marwah round, and then he said: "As such did the Messenger of Allah "Allah's blessing and peace be upon him"."

2975- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one assumes Ihram for both Umrah and Hajj jointly, then, offering one circumambulation (of seven rounds) will be sufficient for both, and he should not finishes his Ihram of his Umrah until he completes his Hajj, and thus he could finish Ihram of both."

[40] Completing The Umrah Unto Hajj

2976- It is narrated on the authority of Ibn Abbas that he said: Umar Ibn Al-Khattab told me: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and Umrah together. "

2977- It is narrated on the authority of Suraqah Ibn Ju'shum that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood up and addressed us in that valley saying: "Beware! The (ceremonies of) Umrah have been included in (those of) Hajj to the Day of Judgement."

2978- It is narrated on the authority of Mutarrif Ibn Abdullah Ibn Ash-Shakhir that he said: Imran Ibn Husain said to me: I am going to narrate to you a Hadith today, by which Allah will benefit you afterwards. It should be known (to you) that some of the family of The Messenger of Allah "Allah's blessing and peace be upon him" offered Umrah during the (first) ten days of Dhul-Hijjah (i.e. in the month of Hajj, when they reached the place of assuming Ihram); and the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid that, nor was it abrogated (by a Divine Revelation). Then, everyone adopted whatever he regarded (as valid) out of his own opinion.

2979- It is narrated on the authority of Abu Musa Al-Ash'ari that he used to give a religious verdict regarding as valid Hajj At-Tamattu (i.e. to assume Ihram for Umrah and Hajj separately). A man said to him: "Stick to restraint in giving some religious verdicts of yours, for you do not know what the Commander of the Believers has presented in the ceremonies (of Hajj) after you." Later on, he (Abu Musa) met and asked Umar about that. Umar said: "I know that The Messenger of Allah "Allah's blessing and peace be upon him" and his Companions did that (Hajj At-Tamattu), but I dislike that they (men) might have sexual intercourse with their wives under

2975 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ أَحْرَمَ بِالْحَجِّ وَالْعُمْرَةِ، كَفَى لَهُمَا طَوَافٌ وَاحِدٌ. وَلَمْ يَحِلَّ حَتَّى يَقْضِيَ حَجَّهُ، وَيَحِلَّ مِنْهُمَا جَمِيعاً**».

40 ـ بابُ التَّمَتُّعِ بالعُمْرَةِ إلى الحَجِّ

2976 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ (يَعْنِي دُحَيْماً). حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالاَ: حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنِي عِكْرِمَةُ. قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَهُوَ بِالْعَقِيقِ: «**أَتَانِي آتٍ مِنْ رَبِّي. فَقَالَ: صَلِّ فِي هٰذَا الْوَادِي الْمُبَارَكِ. وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ**».

وَاللَّفْظُ لِدُحَيْمٍ.

2977 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنْ سُرَاقَةَ بْنِ جُعْشُمٍ، قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ خَطِيباً فِي هٰذَا الْوَادِي، فَقَالَ: «**أَلاَ إِنَّ الْعُمْرَةَ قَدْ دَخَلَتْ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ**».

2978 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلاَءِ يَزِيدَ بْنِ الشِّخِّيرِ، عَنْ أَخِيهِ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشِّخِّيرِ، قَالَ: قَالَ لِي عِمْرَانُ بْنُ الْحُصَيْنِ: إِنِّي أُحَدِّثُكَ حَدِيثاً لَعَلَّ اللَّهَ أَنْ يَنْفَعَكَ بِهِ بَعْدَ الْيَوْمِ. اعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَدِ اعْتَمَرَ طَائِفَةٌ مِنْ أَهْلِهِ فِي الْعَشْرِ مِنْ ذِي الْحِجَّةِ. وَلَمْ يَنْهَ عَنْهُ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَنْزِلْ نَسْخُهُ. قَالَ فِي ذٰلِكَ، بَعْدُ، رَجُلٌ بِرَأْيِهِ مَا شَاءَ أَنْ يَقُولَ.

2979 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. ح وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنِي أَبِي قَالاَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ مُوسَىٰ، عَنْ أَبِي مُوسَىٰ الأَشْعَرِيِّ؛ أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ. فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بَعْضَ فُتْيَاكَ. فَإِنَّكَ لاَ تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ، فِي النُّسُكِ، بَعْدَكَ.

حَتَّى لَقِيتُهُ، بَعْدُ، فَسَأَلْتُهُ. فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَهُ وَأَصْحَابُهُ. وَلٰكِنِّي كَرِهْتُ أَنْ يَظَلُّوا بِهِنَّ مُعْرِسِينَ تَحْتَ الأَرَاكِ. ثُمَّ يَرُوحُونَ بِالْحَجِّ تَقْطُرُ رُؤُوسُهُمْ.

the shade of the trees, and then set out for Hajj with their heads dripping water (on account of taking bath from ceremonial impurity)."

[41] Dissolving (Ihram Of) Hajj

2980- It is narrated on the authority of Jabir Ibn Abdullah that he said: We assumed Ihram with the Messenger of Allah "Allah's blessing and peace be upon him" for Hajj only, without being mixed up with Umrah. We came to Mecca when four nights had passed of Dhul-Hijjah. When we circumambulated round the House, and compassed Safa and Marwah round, the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make it Umrah, and put off Ihram and to go to our wives (for sexual intercourse). We said: "It is only five days for us to go.to Arafat: should we then set out to it just after having sexual intercourse (with our wives)?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the most pious, and the most truthful among you. Had I not brought the sacrificial animals with me, I would also have put off Ihram." Suraqah Ibn Malik Ibn Ju'shum said: "O Messenger of Allah! Is this continuing Umrah on to Hajj as we have done to be held valid only this year, or is it held valid perpetually?" He said: "It is held valid perpetually."

2981- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" five days to the end of Dhul-Qa'dah, with the intention to offer Hajj only, and when we arrived and became near (to the day of Arafat after offering the ceremonies of Umrah), the Messenger of Allah "Allah's blessing and peace be upon him" ordered that such as had no sacrificial animals to put off Ihram. All the people put off Ihram barring those who had sacrificial animals with them. When it was the day of Nahr, the meat of cows was brought to us, and it was said that the Messenger of Allah "Allah's blessing and peace be upon him" had slaughtered (cows) on behalf of his wives.

2982- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and his companions set out to us, and we all assumed Ihram for Hajj, and when we reached Mecca, he said: "Change your (Ihram you've assumed for) Hajj into Umrah." The people said: "O Messenger of Allah! We've assumed Ihram for Hajj: how should we change it into Umrah?" he said: "Consider what I'm ordering you to do, and do accordingly." But they replied to him (that they liked to imitate him since he did not put off Ihram), thereupon he grew angry, and went and entered into A'ishah in a state of anger. When she saw the (traces of) anger in his face, she said: "Who did cause you to become angry? Might Allah make him angry!" on that he said: "Why

41 ـ بابُ فَسْخِ الحَجِّ

2980 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ خَالِصاً، لاَ نَخْلِطُهُ بِعُمْرَةٍ. فَقَدِمْنَا مَكَّةَ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ. فَلَمَّا طُفْنَا بِالْبَيْتِ، وَسَعَيْنَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَجْعَلَهَا عُمْرَةً، وَأَنْ نَحِلَّ إِلَى النِّسَاءِ. فَقُلْنَا مَا بَيْنَنَا: لَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ خَمْسٌ. فَنَخْرُجُ إِلَيْهَا وَمَذَاكِيرُنَا تَقْطُرُ مَنِيًّا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي لأَبَرُّكُمْ وَأَصْدَقُكُمْ. وَلَوْلاَ الْهَدْيُ لأَحْلَلْتُ**» فَقَالَ سُرَاقَةُ بْنُ مَالِكٍ: أَمُتْعَتُنَا هٰذِهِ لِعَامِنَا هٰذَا، أَمْ لأَبَدٍ؟ فَقَالَ: «**لاَ بَلْ لأَبَدِ الأَبَدِ**».

2981 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ لاَ نُرَىٰ إِلاَّ الْحَجَّ. حَتَّى إِذَا قَدِمْنَا وَدَنَوْنَا، أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ أَنْ يَحِلَّ. فَحَلَّ النَّاسُ كُلُّهُمْ. إِلاَّ مَنْ كَانَ مَعَهُ هَدْيٌ. فَلَمَّا كَانَ يَوْمُ النَّحْرِ، دُخِلَ عَلَيْنَا بِلَحْمِ بَقَرٍ. فَقِيلَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

2982 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ. فَأَحْرَمْنَا بِالْحَجِّ. فَلَمَّا قَدِمْنَا مَكَّةَ قَالَ: «**اجْعَلُوا حِجَّتَكُمْ عُمْرَةً**» فَقَالَ النَّاسُ: يَا رَسُولَ اللَّهِ قَدْ أَحْرَمْنَا بِالْحَجِّ. فَكَيْفَ نَجْعَلُهَا عُمْرَةً. قَالَ: «**انْظُرُوا مَا آمُرُكُمْ بِهِ، فَافْعَلُوا**» فَرَدُّوا عَلَيْهِ الْقَوْلَ. فَغَضِبَ. فَانْطَلَقَ. ثُمَّ دَخَلَ عَلَى عَائِشَةَ غَضْبَانَ. فَرَأَتِ الْغَضَبَ فِي وَجْهِهِ،

should I not become angry, since I give an order and they do not hasten to do it?"

2983- It is narrated on the authority of Safiyyah Bint Shaibah: Asma Bint Abu Bakr said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" while being in the state of Ihram. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has sacrificial animals with him should keep on his state of Ihram, and whoever has no sacrificial animals with him should put off Ihram." Since I had no sacrificial animals with me, I put off Ihram. But Az-Zubair had sacrificial animals with him. So, he did not put off Ihram. She (Asma) said: I put on my clothes and then went out and sat beside Az-Zubair who said: "Go away from me!" I said: "Do you fear that I would jump upon you?"

[42] What About The Opinion That Dissolving (The Ihram Of) Hajj Was (A Privilege Given) To Them In Particular

2984- It is narrated on he authority of Al-Harith Ibn Bilal Ibn Al-Harith from his father that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me about dissolving (the Ihram of) Hajj (and changing it) into Umrah: is it (a privilege given) to us in particular or common to all the people in general?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (a privilege given) to us in particular."

2985- It is narrated on the authority of Abu Dharr that he said: continuing Umrah on to Hajj was (a privilege given) to the companions of Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") in particular.

[43] Compassing Safa And Marwah Round

2986- It is narrated on the authority of Hisham Ibn Urwah from his father that he said: I said to A'ishah: I think there is no harm on me if I do not compass Safa and Marwah round. On that she said: Allah Almighty says: "Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, there is no sin in them." (Al-Baqarah 158) had it been as you think, it (the Holy Statement) should have been: "if those who visit the House in the Season or at other times, should not compass them round, there is no sin in them." Verily, this Holy Verse was revealed in connection with some people from amongst the Ansar: whenever they assumed Ihram

فَقَالَتْ: مَنْ أَغْضَبَكَ؟ أَغْضَبَهُ اللَّهُ قَالَ: «وَمَا لِي لاَ أَغْضَبُ وَأَنَا آمُرُ أَمْراً فَلاَ أُتْبَعُ؟».

2983 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا أَبُو عَاصِمٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ صَفِيَّةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُحْرِمِينَ. فَقَالَ النَّبِيُّ ﷺ: «**مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُقِمْ عَلَى إِحْرَامِهِ. وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَلْيَحْلِلْ**» قَالَتْ: وَلَمْ يَكُنْ مَعِي هَدْيٌ فَأَحْلَلْتُ. وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ، فَلَمْ يَحِلَّ. فَلَبِسْتُ ثِيَابِي وَجِئْتُ إِلَى الزُّبَيْرِ فَقَالَ: قُومِي عَنِّي. فَقُلْتُ: أَتَخْشَىٰ أَنْ أَثِبَ عَلَيْكَ؟

42 ـ بابُ مَنْ قَالَ كَانَ فَسْخُ الحَجِّ لهم خَاصَّةً

2984 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْحٰرِثِ بْنِ بِلاَلِ بْنِ الْحٰرِثِ، عَنْ أَبِيهِ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ فَسْخَ الْحَجِّ فِي الْعُمْرَةِ، لَنَا خَاصَّةً؟ أَمْ لِلنَّاسِ عَامَّةً؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**بَلْ لَنَا خَاصَّةً**».

2985 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: كَانَتِ الْمُتْعَةُ فِي الْحَجِّ لأَصْحَابِ مُحَمَّدٍ ﷺ خَاصَّةً.

43 ـ بابُ السَّعْيِ بَيْنَ الصَّفَا والمَرْوَةِ

2986 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ؛ قَالَ: أَخْبَرَنِي أَبِي، قَالَ: قُلْتُ لِعَائِشَةَ: مَا أَرَىٰ عَلَيَّ جُنَاحاً أَنْ لاَ أَطَّوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. قَالَتْ: إِنَّ اللَّهَ يَقُولُ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: 158] وَلَوْ كَانَ كَمَا تَقُولُ، لَكَانَ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بِهِمَا، إِنَّمَا أُنْزِلَ هٰذَا فِي نَاسٍ مِنَ الأَنْصَارِ. كَانُوا إِذَا أَهَلُّوا، أَهَلُّوا لِمَنَاةَ. فَلاَ يَحِلُّ لَهُمْ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ. فَلَمَّا قَدِمُوا مَعَ النَّبِيِّ ﷺ فِي الحَجِّ، ذَكَرُوا ذٰلِكَ لَهُ. فَأَنْزَلَهَا اللَّهُ. فَلَعَمْرِي مَا أَتَمَّ اللَّهُ، عَزَّ وَجَلَّ، حَجَّ مَنْ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

(for Hajj), they would do for (a god they used to worship before Islam called) Manat, according to which they thought it unlawful for them to compass Safa and Marwah round. When they (embraced Islam and) came with the Messenger of Allah "Allah's blessing and peace be upon him" to perform Hajj, they made a mention of that to him, thereupon Allah Almighty revealed that. Indeed, Allah never regards as complete the Hajj of such as does not compass Safa and Marwah round.

2987- It is narrated on the authority of Safiyyah Bint Shaibah from a child's mother belonging to Shaibah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" compassing Safa and Marwah round, and he was saying: "The Abtah should not be covered but as running."

2988- It is narrated on the authority of Ibn Umar that he said: If I compass Safa and Marwah round as running, no doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having compassed them round as running; and if I walk between them, no doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having walked between them; and I am now an old man (unable to compass them round as running).

[44] What About Umrah

2989- It is narrated on the authority of Talhah Ibn Ubaidullah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "(Performing) Hajj is (obligatory upon Muslims like) Jihad, and Umrah is voluntary."

2990- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" when he offered the Umrah (in lieu of that of Hudaibiyah): he circumambulated (the House), and we did so with him, and he offered prayer, and we did so with him; and we screened him from the people (pagans) of Mecca, lest anyone might touch him with harm.

[45] Performing The Umrah In (The Month Of) Ramadan

2991- It is narrated on the authority of Wahb Ibn Khanbash that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

2992- It is narrated on the authority of Harem Ibn Khanbash that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

2987 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ وَلَدٍ شَيْبَةَ؛ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَىٰ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَهُوَ يَقُولُ: «**لاَ يُقْطَعُ الأَبْطَحُ إِلاَّ شَدًّا**».

2988 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أَبِي عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ كَثِيرِ بْنِ جُمْهَانَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: إِنْ أَسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَىٰ. وَإِنْ أَمْشِ، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْشِي. وَأَنَا شَيْخٌ كَبِيرٌ.

44 ـ بابُ العُمْرَةِ

2989 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَىٰ الْخُشَنِيُّ. حَدَّثَنَا عُمَرُ بْنُ قَيْسٍ. أَخْبَرَنِي طَلْحَةُ بْنُ يَحْيَىٰ عَنْ عَمِّهِ إِسْحَاقَ بْنِ طَلْحَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْحَجُّ جِهَادٌ وَالْعُمْرَةُ تَطَوُّعٌ**».

2990 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَعْلَىٰ. حَدَّثَنَا إِسْمَاعِيلُ. سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ حِينَ اعْتَمَرَ. فَطَافَ وَطُفْنَا مَعَهُ. وَصَلَّى وَصَلَّيْنَا مَعَهُ وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ، لاَ يُصِيبُهُ أَحَدٌ بِشَيْءٍ.

45 ـ بابُ العُمْرَةِ في رَمَضَانَ

2991 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ بَيَانٍ وَجَابِرٌ عَنِ الشَّعْبِيِّ، عَنْ وَهْبِ بْنِ خَنْبَشٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

2992 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ، جَمِيعاً عَنْ دَاوُدَ بْنِ يَزِيدَ الزَّعَافِرِيِّ، عَنِ الشَّعْبِيِّ، عَنْ هَرِمِ بْنِ خَنْبَشٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

"(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

2993- It is narrated on the authority of Abu Ma'qil that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

2994- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

2995- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Performing) Umrah in (the month of) Ramadan is equal (in reward) to (performing) Hajj" (even though it does not cancel out the obligation).

[46] Performing Umrah In (The Month Of) Dhul-Qa'dah

2996- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never performed Umrah but in (the month of) Dhul-Qa'dah.

2997- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" never performed Umrah but in (the month of) Dhul-Qa'dah.

[47] Performing Umrah In (The Month Of) Rajab

2998- It is narrated on the authority of Urwah that Ibn Umar was asked: "In which month did the Messenger of Allah "Allah's blessing and peace be upon him" perform Umrah?" he said: "He performed Umrah in (the month of) Rajab." On that A'ishah said: "The Messenger of Allah "Allah's blessing and peace be upon him" did never perform Umrah in Rajab; even though he did not perform Umrah but that he, i.e. Ibn Umar, was with him.

[48] Assuming Ihram For Umrah From Tan'im

2999- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakr that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to make A'ishah (his sister) ride behind him, and assume Ihram for Umrah from Tan'im.

3000- It is narrated on the authority of A'ishah that she said: We set out along with Allah's Apostle "Allah's blessing and peace be upon him" shortly before the appearance of the new moon (crescent) of the

2993 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مَعْقِلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

2994 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

2995 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ بْنِ وَاقِدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً**».

46 ـ بابُ العُمْرَةِ في ذي القَعْدَةِ

2996 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمْ يَعْتَمِرْ رَسُولُ اللَّهِ ﷺ إِلاَّ فِي ذِي الْقَعْدَةِ.

2997 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ حَبِيبٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمْ يَعْتَمِرْ رَسُولُ اللَّهِ ﷺ عُمْرَةً إِلاَّ فِي ذِي الْقَعْدَةِ.

47 ـ بابُ العُمْرَةِ في رَجَبٍ

2998 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنِ الأَعْمَشِ، عَنْ حَبِيبٍ (يَعْنِي ابْنَ أَبِي ثَابِتٍ) عَنْ عُرْوَةَ، قَالَ: سُئِلَ ابْنُ عُمَرَ: فِي أَيِّ شَهْرٍ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: فِي رَجَبٍ. فَقَالَتْ عَائِشَةُ: مَا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ فِي رَجَبٍ قَطُّ. وَمَا اعْتَمَرَ إِلاَّ وَهُوَ مَعَهُ (تَعْنِي ابْنَ عُمَرَ).

48 ـ بابُ العُمْرَةِ مِنَ التَّنْعِيمِ

2999 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو إِسْحَاقَ الشَّافِعِيُّ، إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ عُثْمَانَ بْنِ شَافِعٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ. أَخْبَرَنِي عَمْرُو بْنُ أَوْسٍ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرْدِفَ عَائِشَةَ، فَيُعْمِرَهَا مِنَ التَّنْعِيمِ.

3000 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حِجَّةِ الْوَدَاعِ. نُوَافِي هِلاَلَ ذِي الْحِجَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَرَادَ مِنْكُمْ أَنْ يُهِلَّ بِعُمْرَةٍ،**

month of Dhul-Hijjah and he said to us: "Whoever wants to assume Ihram for Hajj may do so, and whoever wants to assume Ihram for Umrah may do so. Had I not brought the sacrifice (with me), I would have assumed Ihram for Umrah." So some of us assumed Ihram for Umrah while the others for Hajj. I was amongst those who assumed Ihram for Umrah. We set out until the day of Arafat came upon me while I was still menstruating. I complained to the Messenger of Allah "Allah's blessing and peace be upon him" (about that) and he said: "Abandon your Umrah, undo and comb your hair, and assume Ihram for Hajj." When it was the night of Hasba, and Allah has helped us complete our Hajj, he sent Abd Ar-Rahman Ibn Abu Bakr with me. He made me ride behind him and he set out to Tan'im and I assumed Ihram for Umrah (and performed it). Thus, Allah enabled us to complete our Hajj and Umrah; and neither sacrifice, nor charity, nor fasting was due.

[49] Assuming Ihram For Umrah From Jerusalem

3001- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who assumes Ihram for Umrah from Jerusalem, will have (his sins) forgiven for him."

3002- It is narrated on the authority of Umm Hakim Bint Umayyah from Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who assumes Ihram for Umrah from Jerusalem, it acts as expiation for whatever sins prior to it." She said: So, I set out from Jerusalem, after I had assumed Ihram for Umrah.

[50] How Many Times Did The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him" Perform Umrah

3003- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed Umrah four times: one of Al-Hudaibiyah, the second was in lieu of it (when he was detained from completing it) in the coming year, the third was from Ji'ranah, and the fourth was that which he performed with his Hajj.

[51] Setting Out To Mina

3004- It is narrated on the authority of Ibn Abbas that on the day of Tarwiyah (eighth of Dhul-Hijjah), the Messenger of Allah "Allah's blessing and peace be upon him" offered Zhuhr, Asr, Maghrib, Isha, and Fajr prayers at Mina; and then he set out in the morning to Arafat.

فَلْيُهْلِلْ. فَلَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ». قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهَلَّ بِعُمْرَةٍ. وَمِنْهُمْ مَنْ أَهَلَّ بِحَجٍّ. فَكُنْتُ أَنَا مِمَّنْ أَهَلَّ بِعُمْرَةٍ.

قَالَتْ: فَخَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ. فَأَدْرَكَنِي يَوْمُ عَرَفَةَ وَأَنَا حَائِضٌ، لَمْ أَحِلَّ مِنْ عُمْرَتِي. فَشَكَوْتُ ذٰلِكَ إِلَى النَّبِيِّ ﷺ. فَقَالَ: «دَعِي عُمْرَتَكِ، وَانْقُضِي رَأْسَكِ، وَامْتَشِطِي، وَأَهِلِّي بِالْحَجِّ». قَالَتْ: فَفَعَلْتُ. فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ. وَقَدْ قَضَى اللَّهُ حَجَّنَا، أَرْسَلَ مَعِيَ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي بَكْرٍ، فَأَرْدَفَنِي وَخَرَجَ إِلَى التَّنْعِيمِ. فَأَحْلَلْتُ بِعُمْرَةٍ. فَقَضَى اللَّهُ حَجَّنَا وَعُمْرَتَنَا، وَلَمْ يَكُنْ فِي ذٰلِكَ هَدْيٌ وَلاَ صَدَقَةٌ وَلاَ صَوْمٌ.

49 ـ بَابُ مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ المَقْدِسِ

3001 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ عَبْدِ الأَعْلَى، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ أُمِّ حَكِيمٍ بِنْتِ أُمَيَّةَ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ، غُفِرَ لَهُ».

3002 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمْصِيُّ. حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَحْيَى بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّهِ أُمِّ حَكِيمٍ بِنْتِ أُمَيَّةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ، كَانَتْ لَهُ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ».

قَالَتْ: فَخَرَجْتُ (أَيْ مِنْ بَيْتِ الْمَقْدِسِ) بِعُمْرَةٍ.

50 ـ بَابٌ كَمِ اعْتَمَرَ النَّبِيُّ ﷺ

3003 ـ **حدّثنا** أَبُو إِسْحَاقَ الشَّافِعِيُّ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ. حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ أَرْبَعَ عُمَرٍ عُمْرَةَ الْحُدَيْبِيَةِ، وَعُمْرَةَ الْقَضَاءِ مِنْ قَابِلٍ، وَالثَّالِثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ.

51 ـ بَابُ الخُرُوجِ إِلَى مِنًى

3004 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى بِمِنًى، يَوْمَ التَّرْوِيَةِ، الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ. ثُمَّ غَدَا إِلَى عَرَفَةَ.

3005- It is narrated on the authority of Ibn Umar that he used to offer the five (obligatory) prayers (on the day of Tarwiyah) at Mina, and he told that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

[52] Halting In Mina

3006- It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! Should we build a house for you at Mina?" he said: "No, for Mina is the kneeling place of such as comes first."

3007- It is narrated on the authority of A'ishah that she said: We said: "O Messenger of Allah! Should we build a house for you at Mina, so that it would protect you from the (heat of the) sun?" he said: "No, for Mina is the kneeling place of such as comes first."

[53] Going In The Morning From Mina To Arafat

3008- It is narrated on the authority of Anas Ibn Malik that he said: On that day (i.e. the ninth of Dhul-Hijjah) we set out in the morning with the Messenger of Allah "Allah's blessing and peace be upon him" from Mina to Arafat, while some of us were magnifying Allah and others performing Talbiyah; and this (who was magnifying) did not criticize that (who was performing Talbiyah), nor did that find fault with this (and perhaps he substituted these and those for this and that).

[54] Descending On Arafat

3009- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to descend in Arafat at the valley of Namirah. When Al-Hajjaj killed Ibn Az-Zubair, he sent to Ibn Umar, enquiring about which hour in the morning the Messenger of Allah "Allah's blessing and peace be upon him" used to set out on that day; thereupon he replied: "When it is time, we will se out." Al-Hajjaj sent a man to see which hour he (Ibn Umar) would set out. When Ibn Umar intended to set out, he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "yes." When they told him that it had declined, he set out.

[55] The Stay In Arafat

3010- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed at (a certain

3005 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ كَانَ يُصَلِّي الصَّلَوَاتِ الْخَمْسَ بِمِنًى. ثُمَّ يُخْبِرُهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

52 ـ بابُ النُّزُولِ بِمِنًى

3006 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَلاَ نَبْنِي لَكَ بِمِنًى بَيْتاً؟ قَالَ: «**لاَ. مِنًى مُنَاخُ مَنْ سَبَقَ**».

3007 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ أُمِّهِ مُسَيْكَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: قُلْنَا: يَا رَسُولَ اللَّهِ أَلاَ نَبْنِي لَكَ بِمِنًى بَيْتاً يُظِلُّكَ؟ قَالَ: «**لاَ. مِنًى مُنَاخُ مَنْ سَبَقَ**».

53 ـ بابُ الغُدُوِّ مِنْ مِنًى إلى عَرَفَاتٍ

3008 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسٍ؛ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي هٰذَا الْيَوْمِ، مِنْ مِنًى إِلَى عَرَفَةَ. فَمِنَّا مَنْ يُكَبِّرُ. وَمِنَّا مَنْ يُهِلُّ. فَلَمْ يَعِبْ هٰذَا عَلَى هٰذَا. وَلاَ هٰذَا عَلَى هٰذَا. (وَرُبَّمَا قَالَ: هٰؤُلاَءِ عَلَى هٰؤُلاَءِ. وَلاَ هٰؤُلاَءِ عَلَى هٰؤُلاَءِ).

54 ـ بابُ المَنْزِلِ بعَرَفَةَ

3009 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْزِلُ بِعَرَفَةَ فِي وَادِي نَمِرَةَ. قَالَ: فَلَمَّا قَتَلَ الْحَجَّاجُ ابْنَ الزُّبَيْرِ، أَرْسَلَ إِلَى ابْنِ عُمَرَ: أَيَّ سَاعَةٍ كَانَ النَّبِيُّ ﷺ يَرُوحُ فِي هٰذَا الْيَوْمِ؟ قَالَ: إِذَا كَانَ ذٰلِكَ رُحْنَا. فَأَرْسَلَ الْحَجَّاجُ رَجُلاً يَنْظُرُ إِلَى سَاعَةٍ يَرْتَحِلُ. فَلَمَّا أَرَادَ ابْنُ عُمَرَ أَنْ يَرْتَحِلَ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: لَمْ تَزِغْ بَعْدُ. فَجَلَسَ. ثُمَّ قَالَ: أَزَاغَتِ الشَّمْسُ؟ قَالُوا: نَعَمْ. فَلَمَّا قَالُوا: قَدْ زَاغَتِ، ارْتَحَلَ. قَالَ وَكِيعٌ: يَعْنِي رَاحَ.

55 ـ بابُ المَوْقِفِ بعَرَفَاتٍ

3010 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا يَحْيَىٰ بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ؛ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ. فَقَالَ: «**هٰذَا الْمَوْقِفُ. وَعَرَفَةُ كُلُّهَا مَوْقِفٌ**».

place of) Arafat and then he said: "This is the place of stay; and the whole (area of) Arafat is fitting for a place of stay."

3011- It is narrated on the authority of Yazid Ibn Shaiban that he said: We were standing at a place, far from the place of stay (of the imam), thereupon Ibn Mirba' came to us and said: "I'm Allah's Apostle to you, and he tells you to keep on your places, for now (by your standing at this place which is a part of Arafat) you stand on a portion of the heritage of Abraham, (who laid the foundation of staying at Arafat)."

3012- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole (area of) Arafat is fitting for a place of stay, and you should move away from the middle of Arafat; and the whole (area of) Muzdalifah is fitting for a place of stay, and you should move away from the middle of Muhassir; and the whole (area of) Mina is fitting for a place of slaughtering (sacrifice) except what is behind Aqabah."

[56] The Supplication In Arafat

3013- It is narrated on the authority of Abbas Ibn Mirdas As-Sulaim that the Messenger of Allah invoked forgiveness for his nation in the evening (prior to the day) of Arafat, and he was responded to (by Allah saying): "I've forgiven for them barring the wrongdoer, from whom I take up the right of the wronged one." He said: "O Lord! If You so like, you could give the wronged one from the Garden, and forgive the wrongdoer!" but he was not responded to in this evening. When morning came upon him and he was at Muzdalifah, he repeated the invocation, he received the answer for what he asked. On that the Messenger of Allah "Allah's blessing and peace be upon him" laughed (or smiled). Abu Bakr and Umar said: "Let my father be sacrificed for you! You've never used to laugh at that hour: what has caused you to laugh, might Allah keep you cheerful?" on that he said: "When Iblis, Allah's enemy, came to know that Allah Almighty responded to my invocation of forgiveness for all of my nation, he took dust and started throwing it over his head, invoking destruction and perdition upon himself. Thus, I laughed on account of seeing him having been scared."

3014- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no day, on which Allah Almighty is more ready to release a servant from the fire (of Hell) than the day of Arafah. He Almighty comes near them (with His Mercy and Forgiveness), and then vie in glory with the angels because of them, saying: "What do those want?"

3011 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ؛ قَالَ: كُنَّا وُقُوفاً فِي مَكَانٍ تُبَاعِدُهُ مِنَ الْمَوْقِفِ. فَأَتَانَا ابْنُ مِرْبَعٍ فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ. يَقُولُ: «**كُونُوا عَلَى مَشَاعِرِكُمْ. فَإِنَّكُمُ الْيَوْمَ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرَاهِيمَ**».

3012 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْقَاسِمُ بْنُ عَبْدِ اللَّهِ الْعُمَرِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ عَرَفَةَ مَوْقِفٌ. وَارْتَفِعُوا عَنْ بَطْنِ عَرَفَةَ وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ. وَارْتَفِعُوا عَنْ بَطْنِ مُحَسِّرٍ. وَكُلُّ مِنًى مَنْحَرٌ. إِلاَّ مَا وَرَاءَ الْعَقَبَةِ**».

56 ـ بَابُ الدُّعَاءِ بِعَرَفَةَ

3013 ـ **حدّثنا** أَيُّوبُ بْنُ مُحَمَّدٍ الْهَاشِمِيُّ. حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ السَّرِيِّ السُّلَمِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ كِنَانَةَ بْنِ عَبَّاسِ بْنِ مِرْدَاسٍ السُّلَمِيُّ، أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ دَعَا لِأُمَّتِهِ عَشِيَّةَ عَرَفَةَ بِالْمَغْفِرَةِ. فَأُجِيبَ: إِنِّي قَدْ غَفَرْتُ لَهُمْ، مَا خَلاَ الظَّالِمَ. فَإِنِّي آخُذُ لِلْمَظْلُومِ مِنْهُ. قَالَ: «**أَيْ رَبِّ إِنْ شِئْتَ أَعْطَيْتَ الْمَظْلُومَ مِنَ الْجَنَّةِ. وَغَفَرْتَ لِلظَّالِمِ**» فَلَمْ يُجَبْ عَشِيَّتَهُ. فَلَمَّا أَصْبَحَ بِالْمُزْدَلِفَةِ أَعَادَ الدُّعَاءَ. فَأُجِيبَ إِلَى مَا سَأَلَ. قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ، أَوْ قَالَ: تَبَسَّمَ. فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ: بِأَبِي أَنْتَ وَأُمِّي إِنَّ هٰذِهِ لَسَاعَةٌ مَا كُنْتَ تَضْحَكُ فِيهَا. فَمَا الَّذِي أَضْحَكَكَ؟ أَضْحَكَ اللَّهُ سِنَّكَ! قَالَ: «**إِنَّ عَدُوَّ اللَّهِ إِبْلِيسَ، لَمَّا عَلِمَ أَنَّ اللَّهَ، عَزَّ وَجَلَّ، قَدِ اسْتَجَابَ دُعَائِي، وَغَفَرَ لِأُمَّتِي، أَخَذَ التُّرَابَ فَجَعَلَ يَحْثُوهُ عَلَى رَأْسِهِ وَيَدْعُو بِالْوَيْلِ وَالثُّبُورِ. فَأَضْحَكَنِي مَا رَأَيْتُ مِنْ جَزَعِهِ**».

3014 ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ أَبُو جَعْفَرٍ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ يُونُسَ بْنَ يُوسُفَ يَقُولُ عَنِ ابْنِ الْمُسَيَّبِ، قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ عَزَّ وَجَلَّ فِيهِ عَبْداً مِنَ النَّارِ، مِنْ يَوْمِ عَرَفَةَ. وَإِنَّهُ لَيَدْنُو عَزَّ وَجَلَّ، ثُمَّ يُبَاهِي بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ: مَا أَرَادَ هٰؤُلاَءِ؟**».

[57] When One Comes To Arafah Before Dawn On The Night Of Mina

3015- It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur Ad-Daili: I was attendant when the Messenger of Allah "Allah's blessing and peace be upon him" was standing at Arafah, and some people from Najd came to him and asked: "O Messenger of Allah! How should Hajj (be achieved)?" he said: "The (most fundamental portion of) Hajj is (to stand at) Arafah. Whoever could manage to reach Arafah before the rise of the dawn, no doubt, he has caught (Hajj). Moreover, the days of Mina are three, But if any one hastens to leave in two days, there is no blame on him, and whoever stays more, there is no harm to him." Then, he made somebody behind him announce that publicly.

(...)It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur Ad-Daili that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" at Arafah, and some people from Najd came to him...and the rest is the same.

3016- It is narrated on the authority of Urwah Ibn Mudarris At-Ta'i that he performed Hajj during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and he did not catch up with the people but when they were at Muzdalifah. He said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! (I've come from the mountains of Tai so much quickly that) I troubled my mount and tired myself. By Allah! I've left no elevated tract of sand but I stood upon it. So, should my Hajj be considered as valid?" upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attends this prayer of ours, keeps staying with us until we move, and he has stood at Arafah by day or at night earlier, then, he has completed his Hajj, and fulfilled his holy ceremonies."

[58] The Departure From Arafat

3017- It is narrated on the authority of Usamah Ibn Zaid that he was asked: "How was the speed of (the camel of) Allah's Apostle "Allah's blessing and peace be upon him" while leaving Arafat?" Usamah replied: "The Prophet "Allah's blessing and peace be upon him" proceeded on with a modest pace, and when there was enough space he would (let his camel) go very fast."

3018- It is narrated on the authority of A'ishah that she said: The Quraish people said: "We are the dwellers of the (area surrounding the) House, so, we should not go beyond the borders of the Sanctuary." On

57 ـ بابُ مَنْ أَتَى عَرَفَةَ قَبْلَ الفَجْرِ لَيْلَةَ جَمْعٍ

3015 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ. سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَعْمُرَ الدِّيلِيَّ؛ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ وَاقِفٌ بِعَرَفَةَ. وَأَتَاهُ نَاسٌ مِنْ أَهْلِ نَجْدٍ. فَقَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ الْحَجُّ؟ قَالَ: **«الْحَجُّ عَرَفَةُ. فَمَنْ جَاءَ قَبْلَ صَلاَةِ الْفَجْرِ لَيْلَةَ جَمْعٍ فَقَدْ تَمَّ حَجُّهُ. أَيَّامُ مِنًى ثَلاَثَةٌ. فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلاَ إِثْمَ عَلَيْهِ. وَمَنْ تَأَخَّرَ فَلاَ إِثْمَ عَلَيْهِ»** ثُمَّ أَرْدَفَ رَجُلاً خَلْفَهُ فَجَعَلَ يُنَادِي بِهِنَّ.

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ عَنْ بُكَيْرِ بْنِ عَطَاءٍ اللَّيْثِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمُرَ الدِّيلِيِّ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، بِعَرَفَةَ. فَجَاءَهُ نَفَرٌ مِنْ أَهْلِ نَجْدٍ. فَذَكَرَ نَحْوَهُ.

قَالَ مُحَمَّدُ بْنُ يَحْيَىٰ: مَا أُرَىٰ لِلثَّوْرِيِّ حَدِيثاً أَشْرَفَ مِنْهُ.

3016 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَامِرٍ، يَعْنِي الشَّعْبِيَّ، عَنْ عُرْوَةَ بْنِ مُضَرِّسٍ الطَّائِيِّ أَنَّهُ حَجَّ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. فَلَمْ يُدْرِكِ النَّاسَ إِلاَّ وَهُمْ بِجَمْعٍ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ. فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أَنْضَيْتُ رَاحِلَتِي. وَأَتْعَبْتُ نَفْسِي. وَاللَّهِ إِنْ تَرَكْتُ مِنْ حَبْلٍ إِلاَّ وَقَفْتُ عَلَيْهِ. فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ النَّبِيُّ ﷺ: **«مَنْ شَهِدَ مَعَنَا الصَّلاَةَ، وَأَفَاضَ مِنْ عَرَفَاتٍ، لَيْلاً أَوْ نَهَاراً، فَقَدْ قَضَىٰ تَفَثَهُ، وَتَمَّ حَجُّهُ»**.

58 ـ بابُ الدَّفْعِ مِنْ عَرَفَةَ

3017 ـ حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ؛ أَنَّهُ سُئِلَ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ حِينَ دَفَعَ عَنْ عَرَفَةَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ. فَإِذَا وَجَدَ فَجْوَةً، نَصَّ.

قَالَ وَكِيعٌ: يَعْنِي فَوْقَ الْعَنَقِ.

3018 ـ حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَتْ قُرَيْشٌ: نَحْنُ قَوَاطِنُ الْبَيْتِ. لاَ نُجَاوِزُ الْحَرَمَ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾ [البقرة: 199].

that Allah revealed: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful." (Al-Baqarah 199)

[59] Halting (In The Area) Between Arafat And Muzdalifah For Such As Has A Certain Need

3019- It is narrated on the authority of Usamah Ibn Zaid: I accompanied Allah's Apostle "Allah's blessing and peace be upon him" when he proceeded from Arafat and when he reached the mountain pass, where the chiefs used to halt, he dismounted, urinated and then performed ablution but not perfectly. I said to him: "(Should you not offer) the prayer, O Allah's Apostle?" He said: "The (place of) prayer is ahead of you." When he reached Al-Muzdalifah, the call for prayer was pronounced, and the prayer was established and he led the Maghrib prayer. Then none loosened (what was over his camel until he offered Isha prayer.

[60] Combining Both Prayers (Of Maghrib And Isha) In Muzdalifah

3020- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: I offered both Maghrib and Isha prayers at Muzdalifah with the Messenger of Allah "Allah's blessing and peace be upon him" in his Farewell Hajj.

3021- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" offered Maghrib prayer at Muzdalifah, and when we made our mounts kneel down, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer should be established."

[61] The Stay In Muzdalifah

3022- It is narrated on the authority of Amr Ibn Maimun that he said: We performed Hajj with Umar Ibn Al-Khattab, and when we intended to pass on from Muzdalifah, Umar said: "The pagans used to say: "Rise O (mountain of) Thabir, so that we would go as quickly as we could to take over (the meet of sacrifices)!" they used not to pour down until sun would rise. The Messenger of Allah "Allah's blessing and peace be upon him" then opposed them, when he passed on before the sunrise."

3023- It is narrated on the authority of Jabir that he said: In the Farewell Hajj, The Messenger of Allah "Allah's blessing and peace be upon him" passed on (from Muzdalifah) with tranquility, and he ordered them (his companions) to adhere to tranquility. He further ordered them to throw (the Jamrahs) with pebbles (as little as to be carried by) fingers; and in the

59 ـ بابُ النُّزُولِ بَيْنَ عَرَفَاتٍ وجَمْعٍ لِمَنْ كَانَتْ له حَاجَةٌ

3019 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: أَفَضْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا بَلَغَ الشِّعْبَ الَّذِي يَنْزِلُ عِنْدَهُ الأُمَرَاءُ، نَزَلَ فَبَالَ فَتَوَضَّأَ. قُلْتُ: الصَّلاَةَ! قَالَ: «**الصَّلاَةُ أَمَامَكَ**» فَلَمَّا انْتَهَىٰ إِلَى جَمْعٍ أَذَّنَ وَأَقَامَ ثُمَّ صَلَّى الْمَغْرِبَ، ثُمَّ لَمْ يَحِلَّ أَحَدٌ مِنَ النَّاسِ، حَتَّى قَامَ فَصَلَّى الْعِشَاءَ.

60 ـ بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بجَمْعٍ

3020 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ؛ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الأَنْصَارِيَّ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْمَغْرِبَ وَالْعِشَاءَ، فِي حِجَّةِ الْوَدَاعِ، بِالْمُزْدَلِفَةِ.

3021 ـ **حدّثنا** مُحْرِزُ بْنُ سَلَمَةَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ بِالْمُزْدَلِفَةِ. فَلَمَّا أَنَخْنَا قَالَ: «**الصَّلاَةُ بِإِقَامَةٍ**».

61 ـ بابُ الوُقُوفِ بجَمْعٍ

3022 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ؛ قَالَ: حَجَجْنَا مَعَ عُمَرَ بْنِ الْخَطَّابِ. فَلَمَّا أَرَدْنَا أَنْ نُفِيضَ مِنَ الْمُزْدَلِفَةِ، قَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا يَقُولُونَ: أَشْرِقْ ثَبِيرُ. كَيْمَا نُغِيرُ. وَكَانُوا لاَ يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ. فَخَالَفَهُمْ رَسُولُ اللَّهِ ﷺ، فَأَفَاضَ قَبْلَ طُلُوعِ الشَّمْسِ.

3023 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ عَنِ الثَّوْرِيِّ؛ قَالَ: قَالَ أَبُو الزُّبَيْرِ: قَالَ: جَابِرٌ: أَفَاضَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَعَلَيْهِ السَّكِينَةُ. وَأَمَرَهُمْ بِالسَّكِينَةِ. وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَىٰ الْخَذْفِ. وَأَوْضَعَ فِي وَادِي مُحَسِّرٍ. وَقَالَ: «**لِتَأْخُذْ أُمَّتِي نُسُكَهَا فَإِنِّي لاَ أَدْرِي لَعَلِّي لاَ أَلْقَاهُمْ بَعْدَ عَامِي هٰذَا**».

valley of Muhassir, he said: "Let (the people of) my nation (learn and) take their ceremonies, for I do not know whether I shall meet them again after this year of mine."

3024- It is narrated on the authority of Bilal Ibn Rabah that the Messenger of Allah "Allah's blessing and peace be upon him" said to him in the morning of (the day of) Muzdalifah: "O Bilal! Make the people keep silent (or quiet)!" then he said: "Verily, Allah has bestowed upon you in this gathering of you out of His Bounty, to the extent that he gave (the heritage in the Garden of) such as does evil among you to such as does good among you, and gave such as does good among you what he asks for. Pass on in the Name of Allah."

[62] When One Proceeds On From Muzdalifah To Mina To Throw The Jimar

3025- It is narrated on the authority of Ibn Abbas that he said: We, sons of Abd Al-Muttalib, went ahead of the Messenger of Allah "Allah's blessing and peace be upon him" from Muzdalifah, riding asses belonging to us, thereupon he started beating our thighs and saying: "O my sons! Do not throw the Jamrah until the sun rises!" the following addition is in the narration of Sufyan: And I do not think anyone should throw it before the sun rises.

3026- It is narrated on the authority of Ibn Abbas that he said: I was among those who went ahead of the Messenger of Allah "Allah's blessing and peace be upon him", as being one of the weak members of his family.

3027- It is narrated on the authority of A'ishah that Sawdah Bint Zam'ah was a heavy woman. So, she asked the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to leave Muzdalifah before the people should leave, and he gave her permission.

[63] What Size Should The Throwing Pebbles Be

3028- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" on the day of Nahr (i.e. slaughtering sacrifice), near the Jamrah of Aqabah, riding a mule, while saying: "O people! When you throw the Jamrah, you should throw it with pebbles (as little as to be carried by) fingers."

3029- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me in the morning of (the day of) the Jamrah of Al-Aqabah: "Get some pebbles

3024 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ، عَنْ أَبِي سَلَمَةَ الْحِمْصِيِّ، عَنْ بِلاَلِ بْنِ رَبَاحٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ، غَدَاةَ جَمْعٍ: «**يَا بِلاَلُ أَسْكِتِ النَّاسَ**» أَوْ «**أَنْصِتِ النَّاسَ**» ثُمَّ قَالَ: «**إِنَّ اللَّهَ تَطَوَّلَ عَلَيْكُمْ فِي جَمْعِكُمْ هٰذَا فَوَهَبَ مُسِيئَكُمْ لِمُحْسِنِكُمْ. وَأَعْطَىٰ مُحْسِنَكُمْ مَا سَأَلَ. ادْفَعُوا بِاسْمِ اللَّهِ**».

62 ـ بابُ مَنْ تَقَدَّمَ مِنْ جَمْعٍ إلى مِنًى لرَمْيِ الجِمَارِ

3025 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَدِمْنَا رَسُولَ اللَّهِ ﷺ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، عَلَى حُمُرَاتٍ لَنَا مِنْ جَمْعٍ. فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: «**أُبَيْنِيَّ! لاَ تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ**».

زَادَ سُفْيَانُ فِيهِ: «**وَلاَ إِخَالُ أَحَداً يَرْمِيهَا حَتَّى تَطْلُعَ الشَّمْسُ**».

3026 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ. حَدَّثَنَا عَمْرٌو عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُنْتُ فِيمَنْ قَدِمَ رَسُولَ اللَّهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ.

3027 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ كَانَتِ امْرَأَةً ثَبْطَةً. فَاسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ أَنْ تَدْفَعَ مِنْ جَمْعٍ قَبْلَ دُفْعَةِ النَّاسِ. فَأَذِنَ لَهَا.

63 ـ بابُ قَدْرِ حَصَى الرَّمْيِ

3028 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّهِ؛ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ، يَوْمَ النَّحْرِ، عِنْدَ جَمْرَةِ الْعَقَبَةِ. وَهُوَ رَاكِبٌ عَلَى بَغْلَةٍ. فَقَالَ: «**يَا أَيُّهَا النَّاسُ إِذَا رَمَيْتُمُ الْجَمْرَةَ، فَارْمُوا بِمِثْلِ حَصَىٰ الْخَذْفِ**».

3029 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، غَدَاةَ الْعَقَبَةِ.

for me!" I picked up seven pebbles, and they were (as little as to be carried by) fingers. He started shaking them in his hand, while saying: "You should throw with the like of those!" he further said: "O people! Beware of exceeding the proper bounds of extremism in religion, for indeed, exceeding the proper bounds of extremism in religion ruined the generations before you."

[64] From Where Should The Jamrah Of Aqabah Be Thrown

3030- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: When Ibn Mas'ud came to throw the Jamrah of Aqabah, he went down the middle of the valley, and faced the Ka'bah, making the Jamrah to his right eyebrow. Then, he threw seven small pebbles magnifying Allah on throwing every pebble. Then he said: "By Him, other than Whom there is no God to be worshipped, here (at this place) threw (the Jamrah) the one on whom The Surah of Al-Baqarah was revealed."

3031- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" on the day of Sacrifice, near the Jamrah of Aqabah, seeking to be in the middle of the valley. Then, he threw the Jamrah with seven pebbles, magnifying Allah on throwing every pebble. Then, he went away.

(...) The same is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother Umm Jundub from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[65] When One Throws The Jamrah Of Aqabah, Let Not Him Stand In It

3032- It is narrated on the authority of Ibn Umar that when he threw the Jamrah of Aqabah, he did not stand at it; and he mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

3033- It is narrated on the authority of Ibn Abbas that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jamrah of Aqabah, he would go away, without standing (at it).

[66] When One Throws Jimar While Riding

3034- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jamrah while being on his mount.

وَهُوَ عَلَى نَاقَتِهِ: «**الْقُطْ لِي حَصًى**» فَلَقَطْتُ لَهُ سَبْعَ حَصَيَاتٍ، هُنَّ حَصَى الْخَذْفِ. فَجَعَلَ يَنْفُضُهُنَّ فِي كَفِّهِ وَيَقُولُ: «**أَمْثَالَ هٰؤُلاَءِ فَارْمُوا**» ثُمَّ قَالَ: «**يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ**».

64 ـ بَابٌ مِنْ أَيْنَ تُرْمَى جَمْرَةُ العَقَبَةِ؟

3030 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ؛ قَالَ: لَمَّا أَتَى عَبْدُ اللَّهِ بْنُ مَسْعُودٍ جَمْرَةَ الْعَقَبَةِ، اسْتَبْطَنَ الْوَادِيَ، وَاسْتَقْبَلَ الْكَعْبَةَ. وَجَعَلَ الْجَمْرَةَ عَلَى حَاجِبِهِ الأَيْمَنِ. ثُمَّ رَمَى بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. ثُمَّ قَالَ: مِنْ هٰهُنَا، وَالَّذِي لاَ إِلٰهَ غَيْرُهُ رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

3031 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّهِ؛ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ، يَوْمَ النَّحْرِ، عِنْدَ جَمْرَةِ الْعَقَبَةِ. اسْتَبْطَنَ الْوَادِيَ، فَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ. ثُمَّ انْصَرَفَ.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أُمِّ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

65 ـ بَابٌ إِذَا رَمَى جَمْرَةَ العَقَبَةِ لَمْ يَقِفْ عِنْدَهَا

3032 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّهُ رَمَى جَمْرَةَ الْعَقَبَةِ وَلَمْ يَقِفْ عِنْدَهَا. وَذَكَرَ أَنَّ النَّبِيَّ ﷺ فَعَلَ مِثْلَ ذٰلِكَ.

3033 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ، مَضَى وَلَمْ يَقِفْ.

66 ـ بَابُ رَمْيِ الجِمَارِ رَاكِباً

3034 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ عَلَى رَاحِلَتِهِ.

3035- It is narrated on the authority of Qudamah Ibn Abdullah Al-Amiri that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" throwing the Jamrah on the Day of Sacrifice while being on a blond reddish she-camel.

[67] Delaying The Throwing Of Jimar On Account Of A Legal Excuse

3036- It is narrated on the authority of Al-Baddah Ibn Asim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds among the people to throw the Jamrah on one day (for the current and the coming days in advance) and leave the throwing on the next day (on account of throwing the Jamrahs belonging to it on the previous one).

3037- It is narrated on the authority of Al-Baddah Ibn Asim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds of camels among the people who spend the night (at Mina) to throw (the Jamrahs) on the day of Sacrifice, and then combine the throwing of the remaining two days after the day of Sacrifice, which they would do on anyone of them. Malik said: I think he said on the first of them, and then they would throw that on the day of Departure.

[68] Throwing The Jamrahs On Behalf Of The Boys

3038- It is narrated on the authority of Jabir that he said: We performed Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", having our women and children; and behold! We invoked with Talbiyah on behalf of our boys, and we further threw (the Jamrahs) on behalf of them.

[69] When Should A Pilgrim Stop From Reciting Talbiyah

3039- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiyah until he threw the Jamrah of Aqabah.

3040- It is narrated on the authority of Ibn Abbas that he said: Al-Fadl Ibn Abbas said: I was riding behind the Messenger of Allah "Allah's blessing and peace be upon him", and I heard him reciting Talbiyah until he threw the Jamrah of Aqabah; and when he (finished from) throwing it, he stopped from reciting Talbiyah.

3035 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللَّهِ الْعَامِرِيِّ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَىٰ الْجَمْرَةَ، يَوْمَ النَّحْرِ، عَلَى نَاقَةٍ لَهُ صَهْبَاءَ. لاَ ضَرْبَ وَلاَ طَرْدَ. وَلاَ إِلَيْكَ إِلَيْكَ.

67 ـ بابُ تَأْخِيرِ رَمْيِ الجِمَارِ مِنْ عُذْرٍ

3036 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرِّعَاءِ أَنْ يَرْمُوا يَوْماً وَيَدَعُوا يَوْماً.

3037 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَالِكِ بْنِ أَنَسٍ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ؛ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِرِعَاءِ الإِبِلِ فِي الْبَيْتُوتَةِ، أَنْ يَرْمُوا يَوْمَ النَّحْرِ. ثُمَّ يَجْمَعُوا رَمْيَ يَوْمَيْنِ بَعْدَ النَّحْرِ، فَيَرْمُونَهُ فِي أَحَدِهِمَا (قَالَ مَالِكٌ: ظَنَنْتُ أَنَّهُ قَالَ: فِي الأَوَّلِ مِنْهُمَا) ثُمَّ يَرْمُونَ يَوْمَ النَّحْرِ.

68 ـ بابُ الرَّمْيِ عَنِ الصِّبْيَانِ

3038 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَمَعَنَا النِّسَاءُ وَالصِّبْيَانُ. فَلَبَّيْنَا عَنِ الصِّبْيَانِ وَرَمَيْنَا عَنْهُمْ.

69 ـ بابُ مَتَى يَقْطَعُ الحَاجُّ التَّلْبِيَةَ

3039 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا حَمْزَةُ بْنُ الْحٰرِثِ بْنِ عُمَيْرٍ عَنْ أَبِيهِ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ لَبَّى حَتَّى رَمَىٰ جَمْرَةَ الْعَقَبَةِ.

3040 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ خَصِيفٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ الْفَضْلُ بْنُ عَبَّاسٍ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ. فَمَا زِلْتُ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَىٰ جَمْرَةَ الْعَقَبَةِ. فَلَمَّا رَمَاهَا قَطَعَ التَّلْبِيَةَ.

[70] What Comes To Be Lawful For One When He Throws The Jamrah Of Aqabah

3041- It is narrated on the authority of Ibn Abbas that he said: "When you throw the Jamrah, everything becomes lawful for you barring (approaching) women (until you finish from the Ifadah circumambulation)." A man asked him: "O Ibn Abbas! What about applying perfume?" on that he said: "As for me, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having rubbed his head with musk: is it (a kind of) perfume or not?"

3042- It is narrated on the authority of A'ishah that she said: I perfumed the Messenger of Allah "Allah's blessing and peace be upon him" on his assuming Ihram, and also on his putting off Ihram (before (Ifadah) circumambulation).

[71] What About Getting The Head Shaved

3043- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Forgive for these who get their heads shaved!" they said: "O Messenger of Allah! (Ask for Allah's Forgiveness) also for those who get their hair cut short!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Forgive those who get their heads shaved!" he said it thrice, after which they said: "O Messenger of Allah! (Ask for Allah's Forgiveness also for) those who get their hair cut short!" on that he said: "And also (Allah's Forgiveness be for) those who get their hair cut short."

3044- It is narrated on the authority of Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "And to those who get their hair cut short."

3045- It is narrated on the authority of Ibn Abbas that he said: It was said to the Messenger of Allah "Allah's blessing and peace be upon him": O Messenger of Allah! Why have you backed these who have their heads shaved (by invoking for Allah's Mercy upon them) thrice, and those who get their hair cut short only once?" on that he said: "That's because those

70 ـ بابُ ما يَحِلُّ للرَّجُلِ إذَا رَمَى جَمْرَةَ العَقَبَةِ

3041 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَوَكِيعٌ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: إِذَا رَمَيْتُمُ الْجَمْرَةَ فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ، إِلاَّ النِّسَاءَ. فَقَالَ لَهُ رَجُلٌ: يَا ابْنَ عَبَّاسٍ وَالطِّيبُ؟ فَقَالَ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُضَمِّخُ رَأْسَهُ بِالْمِسْكِ. أَفَطِيبٌ ذٰلِكَ أَمْ لاَ؟

3042 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا خَالِي مُحَمَّدٌ وَأَبُو مُعَاوِيَةَ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ؛ قَالَتْ: طَيَّبْتُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ حِينَ أَحْرَمَ، وَلِإِحْلاَلِهِ حِينَ أَحَلَّ.

71 ـ بابُ الحَلْقِ

3043 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ**» قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ؟ قَالَ: «**اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ**» ثَلاَثاً. قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ؟ قَالَ: «**وَالْمُقَصِّرِينَ**».

3044 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَأَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ الدِّمَشْقِيُّ. قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**رَحِمَ اللَّهُ الْمُحَلِّقِينَ**» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللَّهِ قَالَ: «**رَحِمَ اللَّهُ الْمُحَلِّقِينَ**» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللَّهِ قَالَ: «**رَحِمَ اللَّهُ الْمُحَلِّقِينَ**» قَالُوا: وَالْمُقَصِّرِينَ، يَا رَسُولَ اللَّهِ قَالَ: «**وَالْمُقَصِّرِينَ**».

3045 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ إِسْحَاقَ. حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ لِمَ ظَاهَرْتَ لِلْمُحَلِّقِينَ ثَلاَثاً، وَلِلْمُقَصِّرِينَ وَاحِدَةً؟ قَالَ: «**إِنَّهُمْ لَمْ يَشُكُّوا**».

(who have their heads shaved) have no doubt (in the fact that following the way of the Prophet is much better for them)."

[72] When One Mats His Hair Together

3046- It is narrated on the authority of Ibn Umar that Hafsah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" said: I said: "O Messenger of Allah! Why have the people put off Ihram and you have not put off (Ihram of) your Umrah?" on that he said: "That's because I've matted my hair together, and garlanded my sacrifice, and thus I should not put off Ihram until I slaughter it."

3047- It is narrated on the authority of Salim from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram while matting his hair together.

[73] What About Slaughtering

3048- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole (area of) Mina is fitting for a place of slaughtering (sacrifices); and all the streets of Mecca are fitting for a way (of passage) and a place of slaughtering; and the whole (area of) Arafah is fitting for a place of stay; and the whole (area of) Muzdalifah is fitting for a place of stay."

[74] When One Does Not Observe The Sequence Of Ceremonies

3049- It is narrated on the authority of Ibn Abbas that he said: Never was the Messenger of Allah "Allah's blessing and peace be upon him" asked about doing a thing before another (of ceremonies) but that he would beckon with both his hand that "there is no harm".

3050- It is narrated on the authority of Ibn Abbas that he said: On the day of Mina, whenever the Messenger of Allah "Allah's blessing and peace be upon him" was asked (about bringing certain items of ceremonies before others), he would say: "There is no harm! There is no harm!" a man came to him and said: "I got my head shaved before I slaughtered (my sacrifice), thereupon he said: "There is no harm." He further said: "I threw (the Jamrah) after the evening came upon me." He said: "There is no harm."

3051- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about such as slaughtered (his sacrifice) before he got his head shaved, or got his head shaved before he slaughtered (his sacrifice), thereupon he said: "There is no harm."

72 ـ بابُ مَنْ لَبَّدَ رَأْسَهُ

3046 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا شَأْنَ النَّاسِ، حَلُّوا وَلَمْ تَحِلَّ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «**إِنِّي لَبَّدْتُ رَأْسِي، وَقَلَّدْتُ هَدْيِي، فَلاَ أَحِلُّ حَتَّى أَنْحَرَ**».

3047 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُهِلُّ مُلَبِّداً.

73 ـ بابُ الذَّبْحِ

3048 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ وَعَمْرُو بْنُ عَبْدِ اللَّهِ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مِنًى كُلُّهَا مَنْحَرٌ. وَكُلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ. وَكُلُّ عَرَفَةَ مَوْقِفٌ. وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ**».

74 ـ بابُ مَنْ قَدَّمَ نُسُكاً قَبْلَ نُسُكٍ

3049 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَمَّنْ قَدَّمَ شَيْئاً قَبْلَ شَيْءٍ إِلاَّ يُلْقِي بِيَدَيْهِ كِلْتَيْهِمَا: «**لاَ حَرَجَ**».

3050 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسْأَلُ يَوْمَ مِنًى، فَيَقُولُ: «**لاَ حَرَجَ. لاَ حَرَجَ**» فَأَتَاهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «**لاَ حَرَجَ**» قَالَ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ. قَالَ: «**لاَ حَرَجَ**».

3051 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّنْ ذَبَحَ قَبْلَ أَنْ يَحْلِقَ أَوْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ، قَالَ: «**لاَ حَرَجَ**».

3052- It is narrated on the authority of Jabir that he said: On the day of Sacrifice, the Messenger of Allah "Allah's blessing and peace be upon him" sat at Mina for the people (to ask him). A man came to him and said: "O Messenger of Allah! I got my head shaved before I slaughtered (my sacrifice)." He said: "There is no harm." Another one came to him and said: "O Messenger of Allah! I slaughtered (my sacrifice) before I threw (the Jamrah)." He said: "There is no harm." On that day, never he was asked about doing anything before the other but that he said: "There is no harm."

[75] Throwing The Jimar On The Days Of Tashriq

3053- It is narrated on the authority of Jabir that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having thrown the Jamrah of Aqabah at forenoon, then, (he threw both remaining Jamrahs) following it after the sun decline.

3054- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jimar when the sun declined, just a short period before he offered Zhuhr prayer once he finished from his throwing.

[76] What About The Sermon On The Day Of Sacrifice

3055- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in the Farewell Hajj: "Behold! Which is the most sacred day?" he said it thrice, after which they answered: "The day of the greater pilgrimage." On that he said: "Then, your blood, property and honour among you are as sacred as is this day of yours, in this month of yours, in this town of yours. Behold! No criminal draws (the sin of his crime) but on himself: no father draws (the sin of his crime) on his son, nor does a son draw (the sin of his crime) on his father! Behold! Satan has despaired to be worshipped in this town of yours, but he will be obeyed in some of your deeds, which you look down, and he will approve of them. Behold! Every (claim over) blood belonging to the pre-Islamic period of ignorance should be cancelled out, and the first, which I cancel out is the (claim over the) blood of Al-Harith Ibn Abd Al-Muttalib, who was brought up in (the tribe of) Banu Laith, and then he was killed by (those of) Hudhail. Behold! Any usury belonging to the pre-Islamic period of ignorance should be cancelled out; and you have only your assets: neither you should be unjust, nor should you be dealt unjustly. Behold! O my nation! Have I not reported (to you Allah's Message)?" he said it thrice,

3052 ـ **حدّثنا** هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ. حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَعَدَ رَسُولُ اللَّهِ ﷺ بِمِنًى، يَوْمَ النَّحْرِ، لِلنَّاسِ. فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «**لاَ حَرَجَ**» ثُمَّ جَاءَهُ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: «**لاَ حَرَجَ**» فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ قَبْلَ شَيْءٍ، إِلاَّ قَالَ: «**لاَ حَرَجَ**».

75 ـ بابُ رَمْيِ الجِمَارِ أَيَّامَ التَّشْرِيقِ

3053 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ الْمِصْرِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَمَىٰ جَمْرَةَ الْعَقَبَةِ ضُحًى. وَأَمَّا بَعْدَ ذٰلِكَ، فَبَعْدَ زَوَالِ الشَّمْسِ.

3054 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ بْنِ أَبِي شَيْبَةَ، أَبُو شَيْبَةَ. عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْمِي الْجِمَارَ إِذَا زَالَتِ الشَّمْسُ، قَدْرَ مَا إِذَا فَرَغَ مِنْ رَمْيِهِ، صَلَّى الظُّهْرَ.

76 ـ بابُ الخُطْبَةِ يَوْمَ النَّحْرِ

3055 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ: حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ شَبِيبِ بْنِ غَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرِو بْنِ الأَحْوَصِ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: فِي حَجَّةِ الْوَدَاعِ: «**يَا أَيُّهَا النَّاسُ أَلاَ أَيُّ يَوْمٍ أَحْرَمُ؟**» ثَلاَثَ مَرَّاتٍ. قَالُوا: يَوْمُ الْحَجِّ الأَكْبَرِ. قَالَ: «**فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلاَ لاَ يَجْنِي جَانٍ إِلاَّ عَلَى نَفْسِهِ. وَلاَ يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، وَلاَ مَوْلُودٌ عَلَى وَالِدِهِ. أَلاَ إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يُعْبَدَ فِي بَلَدِكُمْ هٰذَا أَبَداً. وَلٰكِنْ سَيَكُونُ لَهُ طَاعَةٌ فِي بَعْضِ مَا تَحْتَقِرُونَ مِنْ أَعْمَالِكُمْ، فَيَرْضَىٰ بِهَا. أَلاَ وَكُلُّ دَمٍ مِنْ دِمَاءِ الْجَاهِلِيَّةِ مَوْضُوعٌ. وَأَوَّلُ مَا أَضَعُ مِنْهَا دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ**» كَانَ مُسْتَرْضِعاً فِي بَنِي لَيْثٍ، فَقَتَلَتْهُ هُذَيْلٌ «**أَلاَ وَإِنَّ كُلَّ رِباً مِنْ رِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ. لَكُمْ رُؤُوسُ أَمْوَالِكُمْ. لاَ تَظْلِمُونَ وَلاَ تُظْلَمُونَ. أَلاَ يَا أُمَّتَاهُ هَلْ بَلَّغْتُ؟**» ثَلاَثَ مَرَّاتٍ. قَالُوا: نَعَمْ. قَالَ: «**اللَّهُمَّ اشْهَدْ**» ثَلاَثَ مَرَّاتٍ.

after which they answered in the affirmative, thereupon he said: "O Allah! Be a Witness (to that)!" he said it thrice.

3056- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father: The Messenger of Allah "Allah's blessing and peace be upon him" stood at the high land of Mina, and addressed us saying: "Allah makes bright (the face of) such as hears my statement and conveys it (to those who are absent), for indeed, one might be a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey knowledge to him, who has better comprehension (of religious knowledge) than him. There are three (deeds) for which a faithful believer has no envy: to be sincere in deed to Allah; to be sincere in advise to the Muslim rulers; and to stick to their (Muslims) group: verily, their supplication comprehends such as behind them."

3057- It is narrated on the authority of Abdullah Ibn Mas'ud that he said while being on his she-camel whose ear was cut, on the day of Arafat: "Do you know which day is this, and which month is this, and which town is this?" they said: "This is a sacred town, and this is a sacred month, and this is a sacred day." On that he said: "Behold! Your blood and property have the same sanctity of this month of yours, in this town of yours, on this day of yours. Behold! I will be ahead of you on the Fount and will vie in glory with the other nation on account of your number: so, do not make black my face (i.e. do not disappoint me by your sins). Behold! I'm going to save some (from the fire) as well as some will be taken away from me (to the fire), thereupon I will say: "O Lord! (those are) my companions!" He will say: "You do not know what they have made after you."

3058- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" stood on the day of Nahr between the Jamrahs, in the Hajj he performed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which day is this?" they said: "It is the day of Nahr." He said: "Which town is this?" they said: "This is Allah's Sacred town." He said: "Which month is this?" they said: "It is Allah's Sacred month." On that he said: "This is the day of the greater pilgrimage. No doubt, your property, blood and honours have the same sanctity of this town in this month on this day.. he further said: "Have I conveyed (Allah's Message)?" they answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" kept saying: "O Allah! Be Witness (to that)!"then, the Messenger of Allah "Allah's blessing and peace be upon him" bid farewell to the people, thereupon they said: "This is the Farewell Hajj."

3056 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ السَّلاَمِ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ بِالْخَيْفِ مِنْ مِنًى. فَقَالَ: «**نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتِي فَبَلَّغَهَا. فَرُبَّ حَامِلِ فِقْهٍ غَيْرُ فَقِيهٍ. وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ. ثَلاَثٌ لاَ يُغِلُّ عَلَيْهِنَّ قَلْبُ مُؤْمِنٍ: إِخْلاَصُ الْعَمَلِ لِلَّهِ، وَالنَّصِيحَةُ لِوُلاَةِ الْمُسْلِمِينَ، وَلُزُومُ جَمَاعَتِهِمْ. فَإِنَّ دَعْوَتَهُمْ تُحِيطُ مِنْ وَرَائِهِمْ**».

3057 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ تَوْبَةَ. حَدَّثَنَا زَافِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ عَلَى نَاقَتِهِ الْمُخَضْرَمَةِ بِعَرَفَاتٍ، فَقَالَ: «**أَتَدْرُونَ أَيُّ يَوْمٍ هٰذَا، وَأَيُّ شَهْرٍ هٰذَا، وَأَيُّ بَلَدٍ هٰذَا؟**» قَالُوا: هٰذَا بَلَدٌ حَرَامٌ، وَشَهْرٌ حَرَامٌ، وَيَوْمٌ حَرَامٌ. قَالَ: «**أَلاَ وَإِنَّ أَمْوَالَكُمْ وَدِمَاءَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ شَهْرِكُمْ هٰذَا فِي بَلَدِكُمْ هٰذَا فِي يَوْمِكُمْ هٰذَا. أَلاَ وَإِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ. وَأُكَاثِرُ بِكُمُ الأُمَمَ. فَلاَ تُسَوِّدُوا وَجْهِي. أَلاَ وَإِنِّي مُسْتَنْقِذٌ أُنَاساً، وَمُسْتَنْقِذٌ مِنِّي أُنَاسٌ. فَأَقُولُ: يَا رَبِّ أُصَيْحَابِي؟ فَيَقُولُ: إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ**».

3058 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا هِشَامُ بْنُ الْغَازِ؛ قَالَ: سَمِعْتُ نَافِعاً يُحَدِّثُ عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ، يَوْمَ النَّحْرِ، بَيْنَ الْجَمَرَاتِ، فِي الْحَجَّةِ الَّتِي حَجَّ فِيهَا. فَقَالَ النَّبِيُّ ﷺ: «**أَيُّ يَوْمٍ هٰذَا؟**» قَالُوا: يَوْمُ النَّحْرِ. قَالَ: «**فَأَيُّ بَلَدٍ هٰذَا؟**» قَالُوا: هٰذَا بَلَدُ اللَّهِ الْحَرَامُ. قَالَ: «**فَأَيُّ شَهْرٍ هٰذَا؟**» قَالُوا: شَهْرُ اللَّهِ الْحَرَامُ. قَالَ: «**هٰذَا يَوْمُ الْحَجِّ الأَكْبَرِ. وَدِمَاؤُكُمْ وَأَمْوَالُكُمْ وَأَعْرَاضُكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ هٰذَا الْبَلَدِ، فِي هٰذَا الشَّهْرِ، فِي هٰذَا الْيَوْمِ**» ثُمَّ قَالَ: «**هَلْ بَلَّغْتُ؟**» قَالُوا: نَعَمْ. فَطَفِقَ النَّبِيُّ ﷺ يَقُولُ: «**اللَّهُمَّ اشْهَدْ**» ثُمَّ وَدَّعَ النَّاسَ، فَقَالُوا: هٰذِهِ حَجَّةُ الْوَدَاعِ.

[77] Visiting The House

3059- It is narrated on the authority of both A'ishah and Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" delayed the Visit Circumambulation to the night.

3060- It is narrated on the authority of Abdullah Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" did not walked fast with moving his shoulders in (anyone of) the seven rounds of the Ifadah Circumambulation.

[78] Drinking From Zamzam

3061- It is narrated on the authority of Muhammad Ibn Abd Ar-Rahman Ibn Abu Bakr that he said: I was sitting with Ibn Abbas when a man came to him, whom he asked: "From where have you come?" he said: "From Zamzam." He asked him: "Have you drunk from it as it should be?" he said: "How is that?" he said: "If you drink from it, you should first face the Qiblah, mention the Name of Allah, then take three breaths (provided your mouth should be outside the vessel), and (drink as much water as to) fill your sides; and when you finish, praise Allah Almighty. Verily, the Messenger of Allah "Allah's blessing and peace be upon him" said: "The sign of difference between us and the hypocrites is that they never (drink as much water as to) fill their sides.""

3062- It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The water of Zamzam is for the (purpose) for which it is (intended to be) drunk."

[79] Entering The Ka'bah

3063- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'bah, in the company of both Bilal and Uthman Ibn Shaibah, an they closed it from inside. When they came out, I asked Bilal where the Messenger of Allah "Allah's blessing and peace be upon him" had offered prayer (in it), thereupon he told me that he prayed to the direction where his face was when he entered between the two pillars. But I blamed myself for I did not ask Bilal how much the Messenger of Allah "Allah's blessing and peace be upon him" had prayed.

3064- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came out from me in a state of pleasure and cheerfulness, and when he returned, he

77 ـ بابُ زِيَارَةِ البَيْتِ

3059 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. حَدَّثَنَا سُفْيَانُ. حَدَّثَنِي مُحَمَّدُ بْنُ طَارِقٍ عَنْ طَاوُسٍ وَأَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ أَخَّرَ طَوَافَ الزِّيَارَةِ إِلَى اللَّيْلِ.

3060 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يَرْمُلْ فِي السَّبْعِ الَّذِي أَفَاضَ فِيهِ.

قَالَ عَطَاءٌ: وَلاَ رَمَلَ فِيهِ.

78 ـ بابُ الشُّرْبِ مِنْ زَمْزَمَ

3061 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ عُثْمَانَ بْنِ الأَسْوَدِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ؛ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ جَالِساً. فَجَاءَهُ رَجُلٌ. فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ قَالَ: مِنْ زَمْزَمَ. قَالَ: فَشَرِبْتَ مِنْهَا كَمَا يَنْبَغِي؟ قَالَ: وَكَيْفَ؟ قَالَ: إِذَا شَرِبْتَ مِنْهَا فَاسْتَقْبِلِ الْقِبْلَةَ وَاذْكُرِ اسْمَ اللَّهِ وَتَنَفَّسْ ثَلاَثاً. وَتَضَلَّعْ مِنْهَا. فَإِذَا فَرَغْتَ فَاحْمَدِ اللَّهَ عَزَّ وَجَلَّ. فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ آيَةَ مَا بَيْنَنَا وَبَيْنَ الْمُنَافِقِينَ، أَنَّهُمْ لاَ يَتَضَلَّعُونَ مِنْ زَمْزَمَ»**.

3062 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ: إِنَّهُ سَمِعَ أَبَا الزُّبَيْرِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ»**.

79 ـ بابُ دُخُولِ الكَعْبَةِ

3063 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ عَنِ الأَوْزَاعِيِّ. حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ. حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ؛ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ، يَوْمَ الْفَتْحِ، الْكَعْبَةَ. وَمَعَهُ بِلاَلٌ وَعُثْمَانُ بْنُ شَيْبَةَ. فَأَغْلَقُوهَا عَلَيْهِمْ مِنْ دَاخِلٍ. فَلَمَّا خَرَجُوا سَأَلْتُ بِلاَلاً: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَأَخْبَرَنِي أَنَّهُ صَلَّى عَلَى وَجْهِهِ، حِينَ دَخَلَ، بَيْنَ الْعَمُودَيْنِ، عَنْ يَمِينِهِ.

ثُمَّ لُمْتُ نَفْسِي أَنْ لاَ أَكُونَ سَأَلْتُهُ: كَمْ صَلَّى رَسُولُ اللَّهِ ﷺ؟

3064 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجَ النَّبِيُّ ﷺ مِنْ عِنْدِي وَهُوَ قَرِيرُ الْعَيْنِ، طَيِّبُ النَّفْسِ. ثُمَّ رَجَعَ إِلَيَّ وَهُوَ حَزِينٌ. فَقُلْتُ: يَا رَسُولَ اللَّهِ خَرَجْتَ مِنْ عِنْدِي

was in a state of sadness (and anxiety). I asked him: "O Messenger of Allah! You have come out from me in a state of pleasure and cheerfulness, and when you returned, you were in a state of sadness (and anxiety: what is the reason for that?)." on that he said: "I've entered the Ka'bah (and offered prayer in it), and indeed, would that I did not do so, for fear I might put (the generations of) my nation after me to trouble" (for they would strive their utmost to enter the Ka'bah and pray in it, in imitation of his guidance).

[80] The Stay In Mecca During The Nights Of Mina

3065- It is narrated on the authority of Ibn Umar that he said: Al-Abbas Ibn Abd Al-Muttalib asked for the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to spend the night in Mecca during the days of Mina, for his (task of) providing the pilgrims with water; and the Messenger of Allah "Allah's blessing and peace be upon him" gave him permission.

3066- It is narrated on the authority of Ibn Abbas that he said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" give concession to anyone to spend the night in Mecca (during the days of Mina) barring Al-Abbas for his (task of) providing the pilgrims with water.

[81] Descending On Al-Muhassab

3067- It is narrated on the authority of A'ishah that she said: It is not out of the sunnah to halt at Al-Abtah; even though the Messenger of Allah "Allah's blessing and peace be upon him" halted at it in order to make easier (the operation of) his setting out.

3068- It is narrated on the authority of A'ishah that she said: On the night of departure, the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on from Batha' at the last portion of the night.

3069- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, then Umar and then Uthman used to descend at Al-Abtah.

[82] The Farewell Circumambulation

3070- It is narrated on the authority of Ibn Abbas that he said: The people used to turn away to everywhere (after finishing from the ceremonies), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none depart until the last thing he does is (to circumambulate) the House."

وَأَنْتَ قَرِيرُ الْعَيْنِ، وَرَجَعْتَ وَأَنْتَ حَزِينٌ؟ فَقَالَ: «**إِنِّي دَخَلْتُ الْكَعْبَةَ. وَوَدِدْتُ أَنِّي لَمْ أَكُنْ فَعَلْتُ. إِنِّي أَخَافُ أَنْ أَكُونَ أَتْعَبْتُ أُمَّتِي مِنْ بَعْدِي**».

80 ـ بابُ البَيْتُوتَةِ بِمَكَّةَ لَيَالِيَ مِنًى

3065 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: اسْتَأْذَنَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ أَيَّامَ مِنًى. مِنْ أَجْلِ سِقَايَتِهِ. فَأَذِنَ لَهُ.

3066 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمْ يُرَخِّصِ النَّبِيُّ ﷺ لِأَحَدٍ يَبِيتُ بِمَكَّةَ، إِلاَّ لِلْعَبَّاسِ، مِنْ أَجْلِ السِّقَايَةِ.

81 ـ بابُ نُزُولِ المُحَصَّبِ

3067 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، وَعَبْدَةُ، وَوَكِيعٌ، وَأَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ وَأَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ. كُلُّهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنَّ نُزُولَ الأَبْطَحِ لَيْسَ بِسُنَّةٍ. إِنَّمَا نَزَلَهُ رَسُولُ اللَّهِ ﷺ لِيَكُونَ أَسْمَحَ لِخُرُوجِهِ.

3068 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ عَمَّارِ بْنِ زُرَيْقٍ، عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتِ ادَّلَجَ النَّبِيُّ ﷺ، لَيْلَةَ النَّفْرِ، مِنَ الْبَطْحَاءِ ادِّلاَجاً.

3069 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَنْزِلُونَ بِالأَبْطَحِ.

82 ـ بابُ طَوَافِ الوَدَاعِ

3070 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ كُلَّ وَجْهٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ**».

3071- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should depart until the last thing he does is (to circumambulate) the House.

[83] The Menstruating Woman Departs Before She Bids Farewell (To The House)

3072- It is narrated on the authority of A'ishah that she said: Safiyyah Bint Huyai got her menses after she had offered the Ifadah circumambulation, and when I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said: "Would she detain us?" I said: "She offered the Ifadah circumambulation, and then she got her menses." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let her depart."

3073- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned Safiyyah and we said to him that she had got her menses. On that he said: "Let her be unsuccessful hairless woman! She seems to detain us (from departure to Medina)!" I said: "O Messenger of Allah! She offered the (Ifadah) circumambulation on the day of Sacrifice." On that he said: "No (she will not detain us) then: order her to depart (with us)."

[84] The Greater Pilgrimage Of The Messenger Of Allah

3074- It is narrated on the authority of Ja'far Ibn Muhammad from his father: We went to visit Jabir Ibn Abdullah and when we entered into him, he started inquiring about the people (who came with me) till he reached me. I said: "I am Muhammad Ibn Ali Ibn Al-Husain." He placed his hand upon my head and opened my upper button and then the lower one. Then he placed his palm between my breasts (out of compassion). I was still a young man. He said: "You are welcome, O my nephew. Ask about whatever you want." I asked him. indeed, he was blind, and the time of prayer came. He stood up wrapping himself in a mantle, which was so short that whenever he placed its ends upon his shoulders they slipped down. His garment was hanging on the clothes rack beside him. He led us in the prayer.

(After he had finished the prayer) I said to him: "Tell me about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him"." He pointed nine with his hand, and said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in (Medina) for nine years without offering Hajj. Then he announced publicly in the tenth year that The Messenger of Allah "Allah's blessing and peace be upon him" was going to

3071 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَنْفِرَ الرَّجُلُ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ.

83 ـ بابُ الحَائِضِ تَنْفِرُ قَبْلَ أَنْ تُوَدِّعَ

3072 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَعُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: حَاضَتْ صَفِيَّةُ بِنْتُ حُيَيٍّ بَعْدَمَا أَفَاضَتْ. قَالَتْ عَائِشَةُ: فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ: «**أَحَابِسَتُنَا هِيَ؟**» فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ ثُمَّ حَاضَتْ بَعْدَ ذٰلِكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «**فَلْتَنْفِرْ**».

3073 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ. قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: ذَكَرَ رَسُولُ اللَّهِ ﷺ صَفِيَّةَ فَقُلْنَا: قَدْ حَاضَتْ فَقَالَ: «**عَقْرَىٰ حَلْقَىٰ مَا أُرَاهَا إِلاَّ حَابِسَتَنَا**» فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ طَافَتْ يَوْمَ النَّحْرِ. قَالَ: «**فَلاَ، إِذَنْ. مُرُوهَا فَلْتَنْفِرْ**».

84 ـ بابُ حَجَّةِ رَسُولِ الله ﷺ

3074 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ؛ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ. فَلَمَّا انْتَهَيْنَا إِلَيْهِ سَأَلَ عَنِ الْقَوْمِ. حَتَّى انْتَهَىٰ إِلَيَّ. فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ. فَأَهْوَىٰ بِيَدِهِ إِلَى رَأْسِي فَحَلَّ زِرِّي الأَعْلَىٰ. ثُمَّ حَلَّ زِرِّي الأَسْفَلَ. ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ. وَأَنَا يَوْمَئِذٍ غُلاَمٌ شَابٌّ. فَقَالَ مَرْحَباً بِكَ. سَلْ عَمَّا شِئْتَ. فَسَأَلْتُهُ، وَهُوَ أَعْمَىٰ. فَجَاءَ وَقْتُ الصَّلاَةِ. فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفاً بِهَا. كُلَّمَا وَضَعَهَا عَلَى مَنْكِبَيْهِ رَجَعَ طَرَفَاهَا إِلَيْهِ، مِنْ صِغَرِهَا. وَرِدَاؤُهُ إِلَى جَانِبِهِ عَلَى الْمِشْجَبِ. فَصَلَّى بِنَا. فَقُلْتُ: أَخْبِرْنَا عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ. فَقَالَ بِيَدِهِ، فَعَقَدَ تِسْعاً وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ. فَأَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ: أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ. فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ. كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ﷺ وَيَعْمَلَ بِمِثْلِ عَمَلِهِ. فَخَرَجَ وَخَرَجْنَا

offer Hajj. A great number of people came to Medina, all of whom were eager to follow The Messenger of Allah "Allah's blessing and peace be upon him" and do the same as his doing. We set out with him till we reached Dhul-Hulaifah. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)." The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the mosque and then rode (his she-camel known as) Al-Qaswa. When it stood upright with him at Al-Baida, I stretched my sight as far as it could reach, and I couldn't see in front of me but riders and pedestrians. (I saw also) on my right like this, on my left like this, and behind me like this. The Messenger of Allah "Allah's blessing and peace be upon him" was among us, on whom The Holy Qur'an was being sent down; and he knew well its (truly right) interpretation. Whatever he did, we also did. He uttered the (statement affirming the) Oneness of Allah: "I'm responding to Your call, O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). The people also pronounced their Talbiyah, which they used to pronounce, from which The Messenger of Allah "Allah's blessing and peace be upon him" did not reject anything. But The Messenger of Allah "Allah's blessing and peace be upon him" stuck to his own Talbiyah.

Jabir said: We did neither have any intention but that of Hajj only, nor did we know (that we would assume Ihram for) the Umrah. When we came with him to the House, he touched the corner and circumambulated (the Ka'bah seven times), three of which as running and four as walking. Then he went to the Station of Abraham, and recited: "And take the Station of Abraham as a place of prayer." He made the Station between him and the Qiblah.

(The narrator said): My father said (and I do not know except that he had mentioned it from The Messenger of Allah "Allah's blessing and peace be upon him") that he recited in the two Rak'ahs (he offered): "Say: He is Allah, The One and Only" and "say: O you who reject faith!" He then returned to the corner (of the Black Stone) and touched it. He went out of the gate to Safa. When he came near it he recited: " Safa and Marwah are from amongst the signs appointed by Allah." (He said): "I start with what Allah (ordered me to) start." He first ascended Safa till he saw the House.

مَعَهُ. فَأَتَيْنَا ذَا الْحُلَيْفَةِ. فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ. فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ: كَيْفَ أَصْنَعُ؟ قَالَ: «**اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ وَأَحْرِمِي**» فَصَلَّى رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ. حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ (قَالَ جَابِرٌ) نَظَرْتُ إِلَى مَدِّ بَصَرِي مِنْ بَيْنِ يَدَيْهِ، بَيْنَ رَاكِبٍ وَمَاشٍ. وَعَنْ يَمِينِهِ مِثْلُ ذٰلِكَ. وَعَنْ يَسَارِهِ مِثْلُ ذٰلِكَ. وَمِنْ خَلْفِهِ مِثْلُ ذٰلِكَ. وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ. وَهُوَ يَعْرِفُ تَأْوِيلَهُ. مَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ. فَأَهَلَّ بِالتَّوْحِيدِ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ. إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لاَ شَرِيكَ لَكَ**». وَأَهَلَّ النَّاسُ بِهٰذَا الَّذِي يُهِلُّونَ بِهِ. فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِمْ شَيْئاً مِنْهُ. وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَتَهُ. قَالَ جَابِرٌ: لَسْنَا نَنْوِي إِلاَّ الْحَجَّ. لَسْنَا نَعْرِفُ الْعُمْرَةَ. حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ، اسْتَلَمَ الرُّكْنَ. فَرَمَلَ ثَلاَثاً. وَمَشَى أَرْبَعاً. ثُمَّ قَامَ إِلَى مَقَامِ إِبْرَاهِيمَ. فَقَالَ: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: 125] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ. فَكَانَ أَبِي يَقُولُ (وَلاَ أَعْلَمُهُ إِلاَّ ذَكَرَهُ عَنِ النَّبِيِّ ﷺ): إِنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ. ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَاسْتَلَمَ الرُّكْنَ. ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا. حَتَّى إِذَا دَنَا مِنَ الصَّفَا قَرَأَ: «﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: 158] نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ». فَبَدَأَ بِالصَّفَا، فَرَقِيَ عَلَيْهِ حَتَّى رَأَى الْبَيْتَ، فَكَبَّرَ اللَّهَ

Then, he magnified Allah, declared His Oneness, and praised Him, and said: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise, and He has Power over everything. There is no god but Allah The One and Only, Who accomplished His promise, enabled His servant to emerge victorious, and (He) Alone defeated the confederates." He invoked (Allah) in that way, reciting such statements thrice. He then descended and walked towards Marwah. When his feet came down in the bottom of the valley, he walked fast. When he started to ascend he walked normally till he reached Marwah, where he did as he had done at Safa.

When it was his last round at Marwah he said: "Had I known earlier what I have come to know later, I would not have driven the sacrificial animals and would have made it Umrah. So, whoever among you does not have the sacrificial animal with him should put off Ihram and make it Umrah." In this way, all the people put off their Ihram and cut short their hair except the Messenger of Allah "Allah's blessing and peace be upon him" and such as had their sacrificial animals with them. Suraqah Ibn Malik Ibn Ju'shum got up and said: "O Messenger of Allah! Does it apply only to this year or perpetually?" The Messenger of Allah "Allah's blessing and peace be upon him" intertwined the fingers (of one hand) into the other and said twice: "The (ceremonies of) Umrah became included in the (ceremonies of) Hajj" (adding): "No, but perpetually and everlastingly."

Ali came with the sacrificial animals of The Prophet "Allah's blessing and peace be upon him" and found (his wife) Fatimah among those who had put off Ihram. She put on dyed clothes and put kohl (in her eyes). He denied that from her. But, she said: "It is my father who ordered me to do so." (He (the narrator) said that Ali used to say in Iraq: I went to The Messenger of Allah "Allah's blessing and peace be upon him" showing my disturbance from Fatimah for what she had done, in order to ask about the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning what she had told about him, which I rejected from her. He said: "She has told the truth; she has told the truth. Anyway, what did you say when you intended to perform Hajj?" I (Ali) said: "O Allah! I assume Ihram with the same intention as that of Your Messenger." He said: "I have the sacrificial animals with me, so do not put off Ihram."

He (Jabir) said: The number of those sacrificial animals brought by Ali from Yemen and of those brought by The Prophet "Allah's blessing and peace be upon him" was one hundred. Then all the people put off Ihram, and cut short their hair, except The Prophet "Allah's blessing and peace be

وَهَلَّلَهُ وَحَمِدَهُ وَقَالَ: «**لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ. وَهَزَمَ الأَحْزَابَ وَحْدَهُ**» ثُمَّ دَعَا بَيْنَ ذٰلِكَ وَقَالَ مِثْلَ هٰذَا ثَلاَثَ مَرَّاتٍ. ثُمَّ نَزَلَ إِلَى الْمَرْوَةِ فَمَشَىٰ حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ، رَمَلَ فِي بَطْنِ الْوَادِي. حَتَّى إِذَا صَعِدَتَا (يَعْنِي قَدَمَاهُ) مَشَىٰ حَتَّى أَتَىٰ الْمَرْوَةَ. فَفَعَلَ عَلَى الْمَرْوَةِ كَمَا فَعَلَ عَلَى الصَّفَا. فَلَمَّا كَانَ آخِرُ طَوَافِهِ عَلَى الْمَرْوَةِ قَالَ: «**لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ، وَجَعَلْتُهَا عُمْرَةً. فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً**» فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا، إِلاَّ النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ الْهَدْيُ.

فَقَامَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَلِعَامِنَا هٰذَا أَمْ لِأَبَدِ الأَبَدِ؟ قَالَ: فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ فِي الأُخْرَىٰ وَقَالَ: «**دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ هٰكَذَا**» مَرَّتَيْنِ «**لاَ. بَلْ لِأَبَدِ الأَبَدِ**» قَالَ: وَقَدِمَ عَلِيٌّ بِبُدْنِ النَّبِيِّ ﷺ. فَوَجَدَ فَاطِمَةَ مِمَّنْ حَلَّ. وَلَبِسَتْ ثِيَاباً صَبِيغاً. وَاكْتَحَلَتْ. فَأَنْكَرَ ذٰلِكَ عَلَيْهَا عَلِيٌّ. فَقَالَتْ: أَمَرَنِي أَبِي بِهٰذَا. فَكَانَ عَلِيٌّ يَقُولُ، بِالْعِرَاقِ: فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ مُحَرِّشاً عَلَى فَاطِمَةَ فِي الَّذِي صَنَعَتْهُ. مُسْتَفْتِياً رَسُولَ اللَّهِ ﷺ فِي الَّذِي ذَكَرَتْ عَنْهُ، وَأَنْكَرْتُ ذٰلِكَ عَلَيْهَا. فَقَالَ: «**صَدَقَتْ. صَدَقَتْ. مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟**» قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُكَ ﷺ. قَالَ: «**فَإِنَّ مَعِيَ الْهَدْيَ، فَلاَ تَحِلَّ**» قَالَ: فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي جَاءَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ، وَالَّذِي أَتَىٰ بِهِ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ، مِائَةً. ثُمَّ حَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا. إِلاَّ النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ. فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ وَتَوَجَّهُوا إِلَى مِنًى، أَهَلُّوا بِالْحَجِّ فَرَكِبَ رَسُولُ اللَّهِ ﷺ. فَصَلَّى، بِمِنًى، الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالصُّبْحَ. ثُمَّ مَكَثَ قَلِيلاً حَتَّى طَلَعَتِ

upon him" and those who had the sacrificial animals with them. When it was the day of Tarwiyah (eighth of Dhul-Hijjah) they went to Mina and assumed Ihram for Hajj. The Messenger of Allah "Allah's blessing and peace be upon him" rode and led the Zhuhr, Asr, Maghrib, Isha and Fajr prayers. He waited a little until the sun rose, and ordered that a tent of hair should be pitched for him at (the area of) Namirah. The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on, and (the people of) Quraish had no doubt that he would halt at the sacred site "Al-Mash'ar Al-Haram" as they used to do in the pre-Islamic period of ignorance. The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on till he came to Arafat where he found that the tent had been pitched for him at Namirah. He halted till the sun had declined. He ordered that (his she-camel) Al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying:

"Verily your blood and property have the same sanctity of this day of yours, in this month of yours, in this town of yours. Behold! Everything belonging to the Days of pre-Islamic period of Ignorance is to be under my feet, fully abolished. The blood (claims) of retaliations of the Days of the pre-Islamic period of Ignorance are to be annulled. The first claim of ours on blood of retaliation, which I abolish, is that of Rabie'ah Ibn Al-Harith, who was nursed in the tribe of Sa'd and then killed by (the tribe of) Hudhail. The usury of the pre-Islamic period of ignorance is also to be abolished. The first usury of ours I abolish is that of Abbas Ibn Abd Al-Muttalib, for it is entirely abolished. Fear Allah concerning women! Verily you have taken them under the protection of Allah, and sexual intercourse with them has been made lawful for you by words of Allah. You also have right over them, i.e. they should not allow anyone whom you do not like to sit on your bed. But if they do that, you can chastise them but not severely. Their rights upon you are that you should fairly provide them with food and clothing. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. You would be asked about me (on the Day of Judgement): Then, what would you say?" They (the people) said: "We will testify that you reported (Allah's message), fulfilled (the duties of Prophethood) and presented good (sincere) advice." He (The Prophet) lifted his index finger towards the sky and pointed it at the people, (saying): "O Allah! be witness! O Allah! be witness!" he said it thrice. Then, he (The Prophet ordered Bilal to pronounce Adhan, and he) pronounced Adhan and then pronounced the prayer establishment. He (The Prophet) led the Zhuhr prayer. He (Bilal) then pronounced the prayer establishment once again and he (The Prophet) led the Asr prayer. He offered no other prayer in between them.

الشَّمْسُ. وَأَمَرَ بِقُبَّةٍ مِنْ شَعَرٍ فَضُرِبَتْ لَهُ بِنَمِرَةَ. فَسَارَ رَسُولُ اللَّهِ ﷺ لاَ تَشُكُّ قُرَيْشٌ إِلاَّ أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ أَوِ الْمُزْدَلِفَةِ، كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ. فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَىٰ عَرَفَةَ. فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ. فَنَزَلَ بِهَا. حَتَّى إِذَا زَاغَتِ الشَّمْسُ، أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ. فَرَكِبَ حَتَّى أَتَىٰ بَطْنَ الْوَادِي. فَخَطَبَ النَّاسَ فَقَالَ: «**إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هٰذَا، فِي شَهْرِكُمْ هٰذَا، فِي بَلَدِكُمْ هٰذَا. أَلاَ وَإِنَّ كُلَّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ مَوْضُوعٌ تَحْتَ قَدَمَيَّ هَاتَيْنِ. وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ. وَأَوَّلُ دَمٍ أَضَعُهُ دَمُ رَبِيعَةَ بْنِ الْحَـرِثِ. (كَانَ مُسْتَرْضِعاً فِي بَنِي سَعْدٍ، فَقَتَلَتْهُ هُذَيْلٌ). وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ. وَأَوَّلُ رِباً أَضَعُهُ رِبَانَا. رِبَا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللَّهَ فِي النِّسَاءِ. فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ. وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ. وَإِنَّ لَكُمْ عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُمْ أَحَداً تَكْرَهُونَهُ. فَإِنْ فَعَلْنَ ذٰلِكَ فَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ. وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ. وَقَدْ تَرَكْتُ فِيكُمْ مَا لَمْ تَضِلُّوا إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابُ اللَّهِ. وَأَنْتُمْ مَسْؤُولُونَ عَنِّي. فَمَا أَنْتُمْ قَائِلُونَ؟**» قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ وَأَدَّيْتَ وَنَصَحْتَ. فَقَالَ بِإِصْبَعِهِ السَّبَّابَةِ إِلَى السَّمَاءِ، وَيَنْكُبُهَا إِلَى النَّاسِ: «**اللَّهُمَّ اشْهَدْ. اللَّهُمَّ اشْهَدْ**» ثَلاَثَ مَرَّاتٍ. ثُمَّ أَذَّنَ بِلاَلٌ. ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ. ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ. وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً. ثُمَّ رَكِبَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَىٰ الْمَوْقِفَ. فَجَعَلَ بَطْنَ نَاقَتِهِ إِلَى الصَّخَرَاتِ.

The Messenger of Allah "Allah's blessing and peace be upon him" then rode his she-camel and came to the place of stay, making his she-camel Al-Qaswa turn towards the direction of the rocks, having the path of walkers in front of him, and he was facing the Qiblah. He kept staying there till the sun set, the yellow light had gone a little, and the disc of the sun had disappeared. He made Usamah ride behind him. Then, The Messenger of Allah "Allah's blessing and peace be upon him" pulled the noseband of Al-Qaswa so forcefully that its head touched the saddle (in order to have complete control over it). He pointed out to the people with his right hand to be calm (and moderate in speed). Whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the noseband of his she-camel) till it climbed up. He kept doing so until he reached Al-Muzdalifah, where he led the Maghrib and Isha prayers with one Adhan and two calls for prayer establishment. He did not offer (supererogatory) prayers in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then lay down till the dawn appeared. He offered the Fajr prayer with an Adhan and Iqamah when the light of the morning was clear. He rode Al-Qaswa (and proceeded on). When he came to the Sacred Site (Al-Mash'ar Al-Haram), he ascended it, praised Allah, magnified Him, and pronounced His Uniqueness and Oneness (i.e. There is no god but Allah). He kept standing till the daylight was very clear. He then proceeded on quickly before the sun rose, and made Al-Fadl Ibn Al-Abbas ride behind him, who was a man of beautiful hair, fair complexion and handsome face. While The Messenger of Allah "Allah's blessing and peace be upon him" was advancing, there was a group of women (walking side by side with them). Al-Fadl started looking at them. The Messenger of Allah "Allah's blessing and peace be upon him" put his hand on the face of Al-Fadl who turned his face to the other side, and started looking, but The Messenger of Allah "Allah's blessing and peace be upon him" turned his hand to the other side and put it on the face of Al-Fadl. He turned his face to the other side till he came to the bottom of Muhassir. He (The Prophet) urged it (al-Qaswa) a little. Taking his way through the middle road, which comes out at the greatest Jamrah, he came to the Jamrah near the tree, which he threw with seven small pebbles, magnifying Allah on (throwing) every pebble of them (and they were too small to be thrown) with fingers and he did so in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand, and confided to Ali to slaughter the rest, whom he made share sacrifice with him. He then ordered that a piece of flesh from each sacrificial animal should be put in a pot. Then, it was

وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ. وَاسْتَقْبَلَ الْقِبْلَةَ. فَلَمْ يَزَلْ وَاقِفاً حَتَّى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلاً. حَتَّى غَابَ الْقُرْصُ. وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ خَلْفَهُ. فَدَفَعَ رَسُولُ اللَّهِ ﷺ وَقَدْ شَنَقَ الْقَصْوَاءَ بِالزِّمَامِ. حَتَّى إِنَّ رَأْسَهَا لَيُصِيبُ مَوْرِكَ رَحْلِهِ. وَيَقُولُ بِيَدِهِ الْيُمْنَىٰ: «**أَيُّهَا النَّاسُ السَّكِينَةَ! السَّكِينَةَ!**» كُلَّمَا أَتَىٰ حَبْلاً مِنَ الْحِبَالِ أَرْخَىٰ لَهَا قَلِيلاً حَتَّى تَصْعَدَ. ثُمَّ أَتَىٰ الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ. وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئاً. ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ. فَصَلَّى الْفَجْرَ، حِينَ تَبَيَّنَ لَهُ الصُّبْحُ، بِأَذَانٍ وَإِقَامَةٍ. ثُمَّ رَكِبَ الْقَصْوَاءَ. حَتَّى أَتَىٰ الْمَشْعَرَ الْحَرَامَ. فَرَقِيَ عَلَيْهِ فَحَمِدَ اللَّهَ وَكَبَّرَهُ وَهَلَّلَهُ. فَلَمْ يَزَلْ وَاقِفاً حَتَّى أَسْفَرَ جِدًّا. ثُمَّ دَفَعَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. وَأَرْدَفَ الْفَضْلَ بْنَ الْعَبَّاسِ. وَكَانَ رَجُلاً حَسَنَ الشَّعَرِ، أَبْيَضَ، وَسِيماً. فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ، مَرَّ الظُّعُنُ يَجْرِينَ. فَطَفِقَ يَنْظُرُ إِلَيْهِنَّ. فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ مِنَ الشِّقِّ الآخَرِ. فَصَرَفَ الْفَضْلُ وَجْهَهُ مِنَ الشِّقِّ الآخَرِ يَنْظُرُ. حَتَّى أَتَىٰ مُحَسِّراً. حَرَّكَ قَلِيلاً. ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَىٰ الَّتِي تُخْرِجُكَ إِلَى الْجَمْرَةِ الْكُبْرَىٰ. حَتَّى أَتَىٰ الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ. فَرَمَىٰ بِسَبْعِ حَصَيَاتٍ. يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا. مِثْلِ حَصَىٰ الْخَذْفِ. وَرَمَىٰ مِنْ بَطْنِ الْوَادِي. ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ. فَنَحَرَ ثَلاثاً وَسِتِّينَ بَدَنَةً بِيَدِهِ. وَأَعْطَى عَلِيًّا. فَنَحَرَ مَا غَبَرَ. وَأَشْرَكَهُ فِي هَدْيِهِ. ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبَضْعَةٍ. فَجُعِلَتْ فِي قِدْرٍ. فَطُبِخَتْ. فَأَكَلاَ مِنْ لَحْمِهَا وَشَرِبَا مِنْ مَرَقِهَا. ثُمَّ أَفَاضَ رَسُولُ اللَّهِ ﷺ إِلَى الْبَيْتِ. فَصَلَّى بِمَكَّةَ الظُّهْرَ. فَأَتَىٰ بَنِي عَبْدِ الْمُطَّلِبِ وَهُمْ يَسْقُونَ عَلَى زَمْزَمَ. فَقَالَ: «**انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ! لَوْلاَ أَنْ يَغْلِبَكُمُ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ**» فَنَاوَلُوهُ دَلْواً فَشَرِبَ مِنْهُ.

cooked, from which both of them (The Prophet and Ali) ate some meat and drank its soup. The Messenger of Allah "Allah's blessing and peace be upon him" rode and came to the House, and offered the Zhuhr prayer at Mecca. He came to the sons of Abd Al-Muttalib, who were supplying water (to the people) at Zamzam. He said (to them): "Draw water O sons of Abd Al-Muttalib! Had it not been for fear that the people would overpower you in your right of supplying water, I would have drawn it with you." They gave him a bucket (full of water) from which he drank.

3075- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" and we were three types (as far as assuming Ihram is concerned): some of us assumed Ihram for both Umrah and Hajj jointly, others for Hajj solely, and some for Umrah solely. Whoever assumed Ihram for both Umrah and Hajj jointly did not put off Ihram until he fulfilled the all ceremonies of Hajj; and whoever assumed Ihram for Hajj solely did not also put off Ihram until he fulfilled all ceremonies of Hajj; and whoever assumed Ihram for Umrah solely circumambulated the House and compassed Safa and Marwah round, and then he put off Ihram in order to assume a new Ihram for Hajj.

3076- It is narrated on the authority of Sufyan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed Hajj three times: two before his Migration, and the third after his Migration, i.e. he performed it from Medina, jointly with Umrah. Furthermore, the number of the sacrificial animals brought by the Messenger of Allah "Allah's blessing and peace be upon him" and those brought by Ali was one hundred camels, including one belonging to Abu Jahl, in whose nose there was a ring of silver. The Messenger of Allah "Allah's blessing and peace be upon him" slaughtered sixty-three ones with his own hand, and Ali slaughtered the remaining (thirty-seven). It was to him: Who related that narration? He said: Ja'far from his father from Jabir Ibn Abdullah, and Ibn Abu Laila from Al-Hakam from Miqsam from Ibn Abbas.

[85] The Muhsar

(Such as detained from completing the ceremonies of Umrah and Hajj)

3077- It is narrated on the authority of Al-Hajjaj Ibn Amr Al-Ansari that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (has any part of his body) broken or who becomes lame (which hinders him from completing his Hajj) has indeed, put off Ihram, and another Hajj becomes due upon him." I narrated it to Abu Hurairah and Ibn Abbas and they said: He has told the truth.

3075 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو. حَدَّثَنِي يَحْيَىٰ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ حَاطِبٍ، عَنْ عَائِشَةَ؛ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لِلْحَجِّ عَلَى أَنْوَاعٍ ثَلاَثَةٍ. فَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ مَعاً. وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ مُفْرَدٍ. وَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ مُفْرَدَةٍ. فَمَنْ كَانَ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ مَعاً، لَمْ يَحْلِلْ مِنْ شَيْءٍ مِمَّا حَرُمَ مِنْهُ حَتَّى يَقْضِيَ مَنَاسِكَ الْحَجِّ. وَمَنْ أَهَلَّ بِالْحَجِّ مُفْرَداً لَمْ يَحْلِلْ مِنْ شَيْءٍ مِمَّا حَرُمَ مِنْهُ، حَتَّى يَقْضِيَ مَنَاسِكَ الْحَجِّ. وَمَنْ أَهَلَّ بِعُمْرَةٍ مُفْرَدَةٍ فَطَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، حَلَّ مَا حَرُمَ عَنْهُ حَتَّى يَسْتَقْبِلَ حَجًّا.

3076 ـ **حدّثنا** الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ عَبَّادٍ الْمُهَلَّبِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ. حَدَّثَنَا سُفْيَانُ، قَالَ: حَجَّ رَسُولُ اللَّهِ ﷺ ثَلاَث حَجَّاتٍ: حَجَّتَيْنِ قَبْلَ أَنْ يُهَاجِرَ، وَحَجَّةً بَعْدَ مَا هَاجَرَ مِنَ الْمَدِينَةِ. وَقَرَنَ مَعَ حَجَّتِهِ عُمْرَةً، وَاجْتَمَعَ مَا جَاءَ بِهِ النَّبِيُّ ﷺ، وَمَا جَاءَ بِهِ عَلِيٌّ مِائَةَ بَدَنَةٍ. مِنْهَا جَمَلٌ لأَبِي جَهْلٍ، فِي أَنْفِهِ بُرَةٌ مِنْ فِضَّةٍ. فَنَحَرَ النَّبِيُّ ﷺ بِيَدِهِ ثَلاَثاً وَسِتِّينَ. وَنَحَرَ عَلِيٌّ مَا غَبَرَ.

قِيلَ لَهُ: مَنْ ذَكَرَهُ؟ قَالَ: جَعْفَرٌ عَنْ أَبِيهِ، عَنْ جَابِرٍ. وَابْنُ أَبِي لَيْلَىٰ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ.

85 ـ بابُ المُحْصِرِ

3077 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ وَابْنُ عُلَيَّةَ عَنْ حَجَّاجِ بْنِ أَبِي عُثْمَانَ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ. حَدَّثَنِي عِكْرِمَةُ. حَدَّثَنِي الْحَجَّاجُ بْنُ عَمْرٍو الأَنْصَارِيُّ. قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ، وَعَلَيْهِ حَجَّةٌ أُخْرَىٰ**».

فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ، فَقَالاَ: صَدَقَ.

3078- It is narrated on the authority of Abdullah Ibn Rafi' that he said: I asked Al-Hajjaj Ibn Amr about the confinement of such as in the state of Ihram (and his failure to complete the ceremonies of Hajj), thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who (has any part of his body) broken, or who becomes ill or lame (which prevents him from completing the ceremonies of Hajj) has, indeed, put off Ihram, and another Hajj becomes due upon him in the coming year." Ikrimah said: I related it to Abu Hurairah and Ibn Abbas and they said: He has told the truth.

[86] The Ransom Of The Muhsar

3079- It is narrated on the authority of Abdullah Ibn Ma'qal: I sat with Ka'b Ibn Ujrah and asked him about (Allah's saying): "And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice." (Al-Baqarah 196) He replied: "This revelation was sent down concerning my case. I had ailment in my head, and I was carried to the Messenger of Allah "Allah's blessing and peace be upon him" and the lice were falling in great number on my face. The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have never thought that your ailment (or struggle) has reached to such an extent as I see. Can you afford a sheep?" I replied in the negative. He then said: "Fast for three days, or feed six poor persons each with half a Sa of food, and the sacrifice is offered with a sheep."

3080- It is narrated on the authority of Ka'b Ibn Ujrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me, when lice troubled me severely, to get my head shaved, in return for observing three fasts, and feeding six indigent persons, knowing that I had nothing to offer as sacrifice.

[87] What About Cupping For Such As In The State Of Ihram

3081- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was fasting, in the state of Ihram.

3082- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped on account of a trouble that overtook him while he was in the state of Ihram.

3078 ـ **حدّثنا** سَلَمَةُ بْنُ شَبِيبٍ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، مَوْلَىٰ أُمِّ سَلَمَةَ؛ قَالَ: سَأَلْتُ الْحَجَّاجَ بْنَ عَمْرٍو عَنْ حَبْسِ الْمُحْرِمِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كُسِرَ أَوْ مَرِضَ أَوْ عَرِجَ، فَقَدْ حَلَّ. وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ**».

قَالَ عِكْرِمَةُ: فَحَدَّثْتُ بِهِ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ فَقَالاَ: صَدَقَ.

قَالَ عَبْدُ الرَّزَّاقِ: فَوَجَدْتُهُ فِي جُزْءِ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ. فَأَتَيْتُ بِهِ مَعْمَراً. فَقَرَأَ عَلَيَّ أَوْ قَرَأْتُ عَلَيْهِ.

86 ـ بَابُ فِدْيَةِ المُحْصِرِ

3079 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الأَصْبَهَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ؛ قَالَ: قَعَدْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ فِي الْمَسْجِدِ. فَسَأَلْتُهُ عَنْ هٰذِهِ الآيَةِ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: 196] قَالَ كَعْبٌ: فِيَّ أُنْزِلَتْ.

كَانَ بِي أَذًى مِنْ رَأْسِي. فَحُمِلْتُ إِلَى رَسُولِ اللَّهِ ﷺ. وَالْقَمْلُ يَتَنَاثَرُ عَلَى وَجْهِي. فَقَالَ: «**مَا كُنْتُ أُرَىٰ الْجُهْدَ بَلَغَ بِكَ مَا أَرَىٰ. أَتَجِدُ شَاةً؟**» قُلْتُ: لاَ. قَالَ: فَنَزَلَتْ هٰذِهِ الآيَةُ: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾.

قَالَ: فَالصَّوْمُ ثَلاَثَةُ أَيَّامٍ. وَالصَّدَقَةُ عَلَى سِتَّةِ مَسَاكِينَ، لِكُلِّ مِسْكِينٍ نِصْفُ صَاعٍ مِنْ طَعَامٍ. وَالنُّسُكُ شَاةٌ.

3080 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: أَمَرَنِي النَّبِيُّ ﷺ، حِينَ آذَانِيَ الْقَمْلُ، أَنْ أَحْلِقَ رَأْسِي، وَأَصُومَ ثَلاَثَةَ أَيَّامٍ أَوْ أُطْعِمَ سِتَّةَ مَسَاكِينَ. وَقَدْ عَلِمَ أَنْ لَيْسَ عِنْدِي مَا أَنْسُكُ.

87 ـ بَابُ الحِجَامَةِ لِلْمُحْرِمِ

3081 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، احْتَجَمَ وَهُوَ صَائِمٌ مُحْرِمٌ.

3082 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ أَبُو بِشْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الضَّيْفِ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ؛ أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ، عَنْ رَهْصَةٍ أَخَذَتْهُ.

[88] Which Kind Of Hair Oil Such As In The State Of Ihram Could Apply

3083- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to apply oil to his hair provided it should be void of (any kind of) perfume.

[89] When Such As In The State Of Ihram Dies

3084- It is narrated on the authority of Ibn Abbas that a man had his neck broken on account of falling down from his mount, and he was in the state of Ihram. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash his (dead) body with water and Sidr, and shroud him in his two sheets (of Ihram), and do not cover his face nor head face, for on the Day of Judgement, he will be raised while reciting Talbiyah."

(...) The same is narrated on the authority of Ibn Abbas, in which he said that the Messenger of Allah "Allah's blessing and peace be upon him" said: "And do not apply perfume to him, for he will be raised while reciting Talbiyah on the Day of Judgement."

[90] The Penalty Of Hunting During Ihram

3085- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made (the penalty of) catching a lizard by such as in the state of Ihram to offer a ram; and he made (the lizard) from amongst the games.

3086- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the ostrich egg caught by such as in the state of Ihram: "(He should give) its price."

[91] What Could A Muhrim Kill

3087- It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" said: "Five kinds of animals are mischief-doers and can be killed whether one is or is not in the state of Ihram, (whether it is or is not in the Sanctuary): "They are the female-snake, the crow which has whiteness in its back or abdomen, the rat, the rabid dog, and the kite."

3088- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not sinful of a person in the state of Ihram to kill any of these five animals: The scorpion, the rat, the rabid dog, the crow and the kite."

88 ـ بابُ ما يَدّهِنُ به المُحْرِمُ

3083 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَدَّهِنُ رَأْسَهُ بِالزَّيْتِ وَهُوَ مُحْرِمٌ، غَيْرَ الْمُقَتَّتِ.

89 ـ بابُ المُحْرِمِ يَمُوتُ

3084 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَجُلاً أَوْقَصَتْهُ رَاحِلَتُهُ وَهُوَ مُحْرِمٌ. فَقَالَ النَّبِيُّ ﷺ: **«اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ. وَكَفِّنُوهُ فِي ثَوْبَيْهِ. وَلاَ تُخَمِّرُوا وَجْهَهُ وَلاَ رَأْسَهُ. فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً»**.

حدّثنا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، مِثْلَهُ. إِلاَّ أَنَّهُ قَالَ: أَعْقَصَتْهُ رَاحِلَتُهُ. وَقَالَ: **«لاَ تُقَرِّبُوهُ طِيباً. فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّياً»**.

90 ـ بابُ جَزَاءِ الصَّيْدِ يُصِيبُهُ المُحْرِمُ

3085 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرٍ؛ قَالَ: جَعَلَ رَسُولُ اللَّهِ ﷺ فِي الضَّبُعِ، يُصِيبُهُ الْمُحْرِمُ، كَبْشاً. وَجَعَلَهُ مِنَ الصَّيْدِ.

3086 ـ **حدّثنا** مُحَمَّدُ بْنُ مُوسَى الْقَطَّانُ الْوَاسِطِيُّ. حَدَّثَنَا يَزِيدُ بْنُ مَوْهَبٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ. حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: **«فِي بَيْضِ النَّعَامِ يُصِيبُهُ الْمُحْرِمُ ثَمَنُهُ»**.

91 ـ بابُ ما يَقْتُلُ المُحْرِمُ

3087 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ الْوَلِيدِ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«خَمْسُ فَوَاسِقُ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ وَالْغُرَابُ الأَبْقَعُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ وَالْحِدَأَةُ»**.

3088 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«خَمْسٌ مِنَ الدَّوَابِّ، لاَ جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ (أَوْ قَالَ: فِي قَتْلِهِنَّ) وَهُوَ حَرَامٌ: الْعَقْرَبُ وَالْغُرَابُ وَالْحُدَيَّاةُ وَالْفَأْرَةُ وَالْكَلْبُ الْعَقُورُ»**.

3089- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as in the state of Ihram could kill the female-snake, the scorpion, the wild animal, the rapid dog and the wicked rat." It was said to him (Abu Sa'id): Why was it called the wicked rat? He said: That's because the Messenger of Allah "Allah's blessing and peace be upon him" made sense to it while taking the fuse to burn the house.

[92] Which Game Is forbidden to Such As In The State Of Ihram

3090- It is narrated on the authority of Ibn Abbas that he said: As-Sa'b Ibn Jaththamah told me: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me while I was at Al-Abwa or Waddan, and I presented an ass to him, but he returned it to me. When he noticed the (traces of) dislike in my face he said: "We do not mean to return your present, but simply we are in the state of Ihram."

3091- It is narrated on the authority of Ibn Abbas that Ali Ibn Abu Talib told him: the meat of a game was brought to the Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram, thereupon he did not eat it.

[93] The Concession Of That If It Is Not Caught For A Certain One

3092- It is narrated on the authority of Talhah Ibn Ubaidullah that the Messenger of Allah "Allah's blessing and peace be upon him" gave him an ass and ordered him to distribute its (meat) among his companions, while they were in the state of Ihram.

3093- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: I set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the year of Hudaibiyah, and his companions assumed Ihram (for Umrah), but I did not do. Then, I saw an ass, which I attacked and succeeded to catch. I made a mention of it to the Messenger of Allah "Allah's blessing and peace be upon him", saying: "I did not assume Ihram, and I further caught it for you." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions to eat of it, and he did not eat of it when I told him that I had caught it for him.

[94] Garlanding The Sacrificial Animals

3094- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to send his sacrificial animals (to the Ka'bah) from Medina, and I used to twist the

3089 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ ابْنِ نُعْمٍ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: **«يَقْتُلُ الْمُحْرِمُ الْحَيَّةَ وَالْعَقْرَبَ وَالسَّبُعَ الْعَادِيَ وَالْكَلْبَ الْعَقُورَ وَالْفَأْرَةَ الْفُوَيْسِقَةَ»**.

فَقِيلَ لَهُ: لِمَ قِيلَ لَهَا الْفُوَيْسِقَةُ؟ قَالَ: لِأَنَّ رَسُولَ اللَّهِ ﷺ اسْتَيْقَظَ لَهَا، وَقَدْ أَخَذَتِ الْفَتِيلَةَ لِتُحْرِقَ بِهَا الْبَيْتَ.

92 ـ بابُ ما يُنْهَى عَنْهُ المُحْرِمُ مِنَ الصَّيْدِ

3090 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، جَمِيعاً عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَنْبَأَنَا صَعْبُ بْنُ جَثَّامَةَ؛ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا بِالأَبْوَاءِ أَوْ بِوَدَّانَ. فَأَهْدَيْتُ لَهُ حِمَارَ وَحْشٍ. فَرَدَّهُ عَلَيَّ. فَلَمَّا رَأَى فِي وَجْهِيَ الْكَرَاهِيَةَ قَالَ: **«إِنَّهُ لَيْسَ بِنَا رَدٌّ عَلَيْكَ. وَلَكِنَّا حُرُمٌ»**.

3091 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِمْرَانُ بْنُ مُحَمَّدِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِثِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِلَحْمِ صَيْدٍ، وَهُوَ مُحْرِمٌ، فَلَمْ يَأْكُلْهُ.

93 ـ بابُ الرُّخْصَةِ في ذلك إذا لَمْ يُصَدْ لَه

3092 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ حِمَارَ وَحْشٍ، وَأَمَرَهُ أَنْ يُفَرِّقَهُ فِي الرِّفَاقِ، وَهُمْ مُحْرِمُونَ.

3093 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ. فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أُحْرِمْ. فَرَأَيْتُ حِمَاراً. فَحَمَلْتُ عَلَيْهِ وَاصْطَدْتُهُ. فَذَكَرْتُ شَأْنَهُ لِرَسُولِ اللَّهِ ﷺ وَذَكَرْتُ أَنِّي لَمْ أَكُنْ أَحْرَمْتُ، وَأَنِّي إِنَّمَا اصْطَدْتُهُ لَكَ. فَأَمَرَ النَّبِيُّ ﷺ أَصْحَابَهُ أَنْ يَأْكُلُوهُ. وَلَمْ يَأْكُلْ مِنْهُ، حِينَ أَخْبَرْتُهُ أَنِّي اصْطَدْتُهُ لَهُ.

94 ـ بابُ تَقْلِيدِ البُدْنِ

3094 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ. فَأَفْتِلُ قَلاَئِدَ هَدْيِهِ. ثُمَّ لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُ الْمُحْرِمُ.

ropes of their garlands, even though he did not keep away from what a Muhrim should keep away (since he did not assume Ihram).

3095- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: I twisted the garlands of the sacrifices of Allah's Apostle "Allah's blessing and peace be upon him" with my own hands. Then Allah's Apostle "Allah's blessing and peace be upon him" put them round their necks, and send them. Yet he did not keep away from what a Muhrim should keep away (since he did not assume Ihram).

[95] Garlanding The Sheep

3096- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" presented sheep as sacrifice to the House, and he garlanded them.

[96] Marking The Sacrificial Animals

(It is to pierce one side of the hump until it bleeds, therewith it should be known and distinguished as a sacrificial animal, in case they are mixed with other animals or lost)

3097- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" marked his sacrificial camel (by piercing it) in the right side of its hump, (until it bled) and then he removed the blood, in Dhul-Hulaifah (according to the narration of Ali), and garlanded it with the help of a pair of sandals.

3098- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" garlanded (his sacrificial animals), marked them, and sent them (to the House), even though he did not keep away from what a Muhrim keeps away.

[97] (Giving In Charity) The Sacrificial Animal's Covering

3099- It is narrated on the authority of Ali: Allah's Apostle "Allah's blessing and peace be upon him" ordered me to supervise (the process of slaughtering) his sacrificial camels, and give in charity their coverings and skin and give nothing to the butcher.

[98] Offering Animals As Sacrifice From Females And Males

3100- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" offered, from amongst the animals he gave as sacrifice, a camel belonging to Abu Jahl, which had a ring of silver (hung in its neck).

3095 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كُنْتُ أَفْتِلُ الْقَلاَئِدَ لِهَدْيِ النَّبِيِّ ﷺ. فَيُقَلِّدُ هَدْيَهُ. ثُمَّ يَبْعَثُ بِهِ. ثُمَّ يُقِيمُ لاَ يَجْتَنِبُ شَيْئاً مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

95 ـ بابُ تَقْلِيدِ الغَنَمِ

3096 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَهْدَىٰ رَسُولُ اللَّهِ ﷺ، مَرَّةً، غَنَماً إِلَى الْبَيْتِ. فَقَلَّدَهَا.

96 ـ بابُ إِشْعَارِ البُدْنِ

3097 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ أَشْعَرَ الْهَدْيَ فِي السَّنَامِ الأَيْمَنِ، وَأَمَاطَ عَنْهُ الدَّمَ.

وَقَالَ عَلِيٌّ، فِي حَدِيثِهِ: بِذِي الْحُلَيْفَةِ، وَقَلَّدَ نَعْلَيْنِ.

3098 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ عَنْ أَفْلَحَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَلَّدَ وَأَشْعَرَ وَأَرْسَلَ بِهَا. وَلَمْ يَجْتَنِبْ مَا يَجْتَنِبُ الْمُحْرِمُ.

97 ـ بابُ مَنْ جَلَّلَ البَدَنَةَ

3099 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ؛ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِهِ. وَأَنْ أَقْسِمَ جِلاَلَهَا وَجُلُودَهَا. وَأَنْ لاَ أُعْطِيَ الْجَازِرَ مِنْهَا شَيْئاً. وَقَالَ: «**نَحْنُ نُعْطِيهِ**».

98 ـ بابُ الهَدْيِ مِنَ الإِنَاثِ والذُّكُورِ

3100 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَىٰ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ أَهْدَىٰ، فِي بُدْنِهِ جَمَلاً لِأَبِي جَهْلٍ، بُرَتُهُ مِنْ فِضَّةٍ.

3101- It is narrated on the authority of Iyas Ibn Salamah that the sacrificial animals offered by the Messenger of Allah "Allah's blessing and peace be upon him" included a camel.

[99] The Animals Offered As Sacrifice Are Driven Apart From The Place Of Assuming Ihram

3102- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" bought his animals which he offered as sacrifice from Qudaid (a place between both Sanctuary of Mecca and Medina, within the borders of the place of assuming Ihram).

[100] Riding The Sacrificial Camels

3103- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel thereupon he said to him: "Ride!" he said: "But it is a sacrificial camel!" he said to him (once again): "Ride it Allah's Mercy be upon you!"

3104- It is narrated on the authority of Anas Ibn Malik that a man came upon the Messenger of Allah "Allah's blessing and peace be upon him" driving a sacrificial camel, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Ride it!" he said: "Ride it!" he said to him (once again): "Ride it!" he (Anas) further said: Then, I saw him riding it while (he was proceeding) with the Messenger of Allah "Allah's blessing and peace be upon him", with a sandal (hung) in its neck.

[101] When An Animal Offered As Sacrifice Is Ruined

3105- It is narrated on the authority of Ibn Abbas that Dhu'aib Al-Khuza'ah told him that the Messenger of Allah "Allah's blessing and peace be upon him" used to send the sacrificial animals with him, saying: "If anyone of those is damaged and you fear it would die, slaughter it, dip its sandal in its blood, and then make it lie on its side, and let not you nor your companions (on the journey) eat of it."

3106- It is narrated on the authority of Najiyah Al-Khuza'i, who was, according to the narration of Amr, in charge of conveying the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him" (to the House), that he said: "O Messenger of Allah! What should I do with such as given to damage from amongst the sacrificial animals?" he said: "Slaughter it, dip its sandal in its blood, and make it lie on its side, and then, let it for the people to eat of it."

3101 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى. أَنْبَأَنَا مُوسَى بْنُ عُبَيْدَةَ عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ كَانَ فِي بُدْنِهِ جَمَلٌ.

99 ـ بابُ الهَدْيِ يُسَاقُ مِنْ دُونِ المِيقَاتِ

3102 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ اشْتَرَى هَدْيَهُ مِنْ قُدَيْدٍ.

100 ـ بابُ رُكُوبِ البُدْنِ

3103 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً. فَقَالَ: **«ارْكَبْهَا»** قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: **«ارْكَبْهَا. وَيْحَكَ»**.

3104 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ صَاحِبِ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ مُرَّ عَلَيْهِ بِبَدَنَةٍ. فَقَالَ: **«ارْكَبْهَا»** قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: **«ارْكَبْهَا»**.

قَالَ: فَرَأَيْتُهُ رَاكِبَهَا مَعَ النَّبِيِّ ﷺ، فِي عُنُقِهَا نَعْلٌ.

101 ـ بابٌ فِي الهَدْيِ إِذَا عَطِبَ

3105 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سِنَانِ بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ ذُؤَيْباً الْخُزَاعِيَّ حَدَّثَ أَنَّ النَّبِيَّ ﷺ كَانَ يَبْعَثُ مَعَهُ بِالْبُدْنِ. ثُمَّ يَقُولُ: **«إِذَا عَطِبَ مِنْهَا شَيْءٌ فَخَشِيتَ عَلَيْهِ مَوْتاً فَانْحَرْهَا. ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهَا. ثُمَّ: اضْرِبْ صَفْحَتَهَا. وَلاَ تَطْعَمْ مِنْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ»**.

3106 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَعُمَرُ بْنُ عَبْدِ اللَّهِ، قَالُوا: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ الْخُزَاعِيِّ (قَالَ عَمْرٌو فِي حَدِيثِهِ: وَكَانَ صَاحِبَ بُدْنِ النَّبِيِّ ﷺ) قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ بِمَا عَطِبَ مِنَ الْبُدْنِ؟ قَالَ: **«انْحَرْهُ. وَاغْمِسْ نَعْلَهُ فِي دَمِهِ. ثُمَّ اضْرِبْ صَفْحَتَهُ. وَخَلِّ بَيْنَهُ وَبَيْنَ النَّاسِ، فَلْيَأْكُلُوهُ»**.

[102] The fare Of the (stay in The) Homes Of Mecca

3107- It is narrated on the authority of Alqamah Ibn Nadlah that he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar died, and the homes of Mecca had no name but the free houses: if one was in need (of a house) he would live (in it with no charge), and if one was not in need (of a house) would let another (who was in need of a house) to live (without taking rental fee from him).

[103] The Superiority Of Mecca

3108- It is narrated on the authority of Abdullah Ibn Adi Ibn Al-Hamra' that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" riding his she-camel at Al-Hazwarah (a place in Mecca), and he said: "By Allah! You (Mecca) are the best of Allah's land, and the dearest of Allah's land to me: by Allah, had I not been forced to come out of you (by the pagans), I would not have come out."

3109- It is narrated on the authority of Safiyyah Bint Shaibah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having delivered a speech in the year of the conquest (of Mecca) in which he said: "O people! Allah has made Mecca a sanctuary since He created the heavens and the earth and will remain a sanctuary till the Day of Judgement: Its thorns should not be uprooted and its game should not be chased; and its fallen things should not be picked up except by one who would announce that publicly (and its vegetation such grass etc. should not be cut). " Al-Abbas said: "O Allah's Apostle! Except Al-Idhkhir (a kind of grass) for it is used by our goldsmiths and for our graves. " The Messenger of Allah "Allah's blessing and peace be upon him" said: "Except Al-Idhkhir. "

3110- It is narrated on the authority of Ayyash Ibn Abu Rabie'ah Al-Makhzumi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (Muslim) nation is still good as long as they respect this sanctity (of Allah's ceremonies) as they should be respected; and if they indulge in it, they will be given to destruction."

[104] The Excellence Of Medina

3111- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faith will return to Medina in the same way as a female snake returns to its hole."

102 ـ بَابُ أَجْرِ بُيُوتِ مَكَّةَ

3107 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَلْقَمَةَ بْنِ نَضْلَةَ؛ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ، وَمَا تُدْعَى رِبَاعُ مَكَّةَ إِلاَّ السَّوَائِبَ. مَنِ احْتَاجَ سَكَنَ. وَمَنِ اسْتَغْنَى أَسْكَنَ.

103 ـ بَابُ فَضْلِ مَكَّةَ

3108 ـ حدّثنا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ. أَخْبَرَنِي عُقَيْلٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ؛ أَنَّهُ قَالَ: إِنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَخْبَرَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَدِيِّ بْنِ الْحَمْرَاءِ قَالَ لَهُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى نَاقَتِهِ، وَاقِفٌ بِالْحَزْوَرَةِ يَقُولُ: **«وَاللَّهِ إِنَّكِ لَخَيْرُ أَرْضِ اللَّهِ، وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ. وَاللَّهِ لَوْلاَ أَنِّي أُخْرِجْتُ مِنْكِ، مَا خَرَجْتُ»**.

3109 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ. حَدَّثَنَا أَبَانُ بْنُ صَالِحٍ عَنِ الْحَسَنِ بْنِ مُسْلِمِ بْنِ يَنَّاقٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ؛ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ عَامَ الْفَتْحِ، فَقَالَ: **«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ. فَهِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ. لاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ يَأْخُذُ لُقَطَتَهَا إِلاَّ مُنْشِدٌ»**.

فَقَالَ الْعَبَّاسُ: إِلاَّ الإِذْخِرَ، فَإِنَّهُ لِلْبُيُوتِ وَالْقُبُورِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِلاَّ الإِذْخِرَ»**.

3110 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ الْفُضَيْلِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ. أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَابِطٍ، عَنْ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَزَالُ هٰذِهِ الأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هٰذِهِ الْحُرْمَةَ حَقَّ تَعْظِيمِهَا. فَإِذَا ضَيَّعُوا ذٰلِكَ، هَلَكُوا»**.

104 ـ بَابُ فَضْلِ الْمَدِينَةِ

3111 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الإِيمَانَ لَيَأْرِزُ إِلَى الْمَدِينَةِ، كَمَا تَأْرِزُ الْحَيَّةُ إِلَى جُحْرِهَا»**.

3112- It is narrated on the authority of Ibn Umar that he said: "He, who could (keep living until he should), die in Medina, let him do so, for indeed, I witness to (the faith of) such as dies in it."

3113- it is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Abraham, Your Prophet and Bosom Friend, and You have made Mecca Sanctuary on the tongue of Abraham: O Allah! I'm Your servant and Prophet: O Allah! I have made sanctuary (the area) between its (Medina's) rocky mountains."

3114- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to do harm to the inhabitants of Medina, Allah will dissolve him in the same way as the salt is melted in the water."

3115- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The mountain of) Uhud is a mountain that loves us as well as we love it, and it lies on one of the streams of the Garden, while (the mountain of) Ayr lies on one of the gates of the fire (of Hell)."

[105] The Property Of The Ka'bah

3116- It is narrated on the authority of Shaqiq that he said: A man sent some Dirhams with me as a gift to the House; and when I entered the House, Shaibah was sitting on a chair, to whom I handed that. He asked me: "Does this (money) belong to you?" I answered: "No, and had it been for me, I would not brought it to you." On that he said: "Since you said so, (you should know that) Umar Ibn Al-Khattab sat in this place of you, and said: "I should not come out (of the house) before I distribute the wealth of the Ka'bah among the poor Muslims." I said to him: "You should not do so." He said: "No, I am going to do so." He further asked about the reason, thereupon I said: "That's because the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr had seen the same (wealth), and they had been in need of it more than you of money, even though they did not move it. On that he stood up as he was (i.e. he abandoned the idea) and came out."

[106] Observing The Fasts Of The Month Of Ramadan In Mecca

3117- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attends (the coming of) the month of Ramadan while being in Mecca, which he fasts, and stands (at night for supererogatory prayers) as much as

3112 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَمُوتَ بِالْمَدِينَةِ، فَلْيَفْعَلْ. فَإِنِّي أَشْهَدُ لِمَنْ مَاتَ بِهَا»**.

3113 ـ **حدّثنا** أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلاَءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«اللَّهُمَّ إِنَّ إِبْرَاهِيمَ خَلِيلُكَ وَنَبِيُّكَ. وَإِنَّكَ حَرَّمْتَ مَكَّةَ عَلَى لِسَانِ إِبْرَاهِيمَ. اللَّهُمَّ وَأَنَا عَبْدُكَ وَنَبِيُّكَ. وَإِنِّي أُحَرِّمُ مَا بَيْنَ لاَبَتَيْهَا»**.

قَالَ أَبُو مَرْوَانَ: لاَبَتَيْهَا، حَرَّتَيِ الْمَدِينَةِ.

3114 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءٍ أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ»**.

3115 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا عَبْدَةُ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مِكْنَفٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«إِنَّ أُحُداً جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ وَهُوَ عَلَى تُرْعَةٍ مِنْ تُرَعِ الْجَنَّةِ. وَعَيْرٌ عَلَى تُرْعَةٍ مِنْ تُرَعِ النَّارِ»**.

105 ـ بَابُ مَالِ الْكَعْبَةِ

3116 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الشَّيْبَانِيِّ، عَنْ وَاصِلٍ الأَحْدَبِ، عَنْ شَقِيقٍ، قَالَ: بَعَثَ رَجُلٌ مَعِيَ بِدَرَاهِمَ، هَدِيَّةً إِلَى الْبَيْتِ. قَالَ: فَدَخَلْتُ الْبَيْتَ وَشَيْبَةُ جَالِسٌ عَلَى كُرْسِيٍّ. فَنَاوَلْتُهُ إِيَّاهَا. فَقَالَ لَهُ: أَلَكَ هٰذِهِ؟ قُلْتُ: لاَ. وَلَوْ كَانَتْ لِي، لَمْ آتِكَ بِهَا. قَالَ: أَمَا لَئِنْ قُلْتَ ذٰلِكَ، لَقَدْ جَلَسَ عُمَرُ بْنُ الْخَطَّابِ مَجْلِسَكَ الَّذِي جَلَسْتَ فِيهِ. فَقَالَ: لاَ أَخْرُجُ حَتَّى أَقْسِمَ مَالَ الْكَعْبَةِ بَيْنَ فُقَرَاءِ الْمُسْلِمِينَ. قُلْتُ: مَا أَنْتَ فَاعِلٌ. قَالَ: لأَفْعَلَنَّ. قَالَ: وَلِمَ ذَاكَ؟ قُلْتُ: لأَنَّ النَّبِيَّ ﷺ قَدْ رَأَى مَكَانَهُ. وَأَبُو بَكْرٍ. وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ. فَلَمْ يُحَرِّكَاهُ. فَقَامَ كَمَا هُوَ، فَخَرَجَ.

106 ـ بَابُ صِيَامِ شَهْرِ رَمَضَانَ بِمَكَّةَ

3117 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ زَيْدٍ الْعَمِّيُّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَدْرَكَ رَمَضَانَ بِمَكَّةَ فَصَامَ وَقَامَ مِنْهُ مَا تَيَسَّرَ لَهُ، كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ شَهْرِ رَمَضَانَ، فِيمَا سِوَاهَا. وَكَتَبَ اللَّهُ لَهُ بِكُلِّ يَوْمٍ عِتْقَ رَقَبَةٍ. وَكُلِّ لَيْلَةٍ عِتْقَ رَقَبَةٍ. وَكُلِّ يَوْمٍ حُمْلاَنَ فَرَسٍ فِي سَبِيلِ اللَّهِ. وَفِي كُلِّ يَوْمٍ حَسَنَةً. وَفِي كُلِّ لَيْلَةٍ حَسَنَةً»**.

he can of it, Allah writes for him (the reward of fasting) one hundred thousand months of Ramadan besides it, and Allah further writes for him, by (the fast of) each day (the reward of) emancipating a slave, and by (standing for prayer) each night (the reward of) emancipating a slave, and by each day (the reward of) offering a horse in Allah's Cause, and a good deed on each day and a good deed on each night."

[107] Performing Circumambulation When It Is Raining

3118- It is narrated on the authority of Dawud Ibn Ajlan that he said: We performed circumambulation (round the House) in the company of Abu Iqal when it was raining; and when we finished our circumambulation, we came behind the Station (of Abraham), thereupon he said: I performed circumambulation in the company of Anas Ibn Malik when it was raining; and when we finished our circumambulation, we went to the Station and offered a two-rak'ah prayer, and then Anas said to us: "Keep doing deeds, for (your sins) have been forgiven for you. This is what the Messenger of Allah "Allah's blessing and peace be upon him" said to us, after we had performed circumambulation with him when it was raining."

[108] Performing Hajj On Foot

3119- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and some of his companions performed Hajj (and they went to Mecca) on foot from Medina; and he said (on that occasion): "Tie your waist with your loin sheets!" he sometimes walked with normal pace, and sometimes with quick pace.

107 ـ بابُ الطَّوَافِ في مَطَرٍ

3118 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا دَاوُدُ بْنُ عَجْلاَنَ، قَالَ: طُفْنَا مَعَ أَبِي عِقَالٍ فِي مَطَرٍ. فَلَمَّا قَضَيْنَا طَوَافَنَا، أَتَيْنَا خَلْفَ الْمَقَامِ. فَقَالَ: طُفْتُ مَعَ أَنَسِ بْنِ مَالِكٍ فِي مَطَرٍ. فَلَمَّا قَضَيْنَا الطَّوَافَ، أَتَيْنَا الْمَقَامَ فَصَلَّيْنَا رَكْعَتَيْنِ. فَقَالَ لَنَا أَنَسٌ: ائْتَنِفُوا الْعَمَلَ. فَقَدْ غُفِرَ لَكُمْ. هٰكَذَا قَالَ لَنَا رَسُولُ اللَّهِ ﷺ، وَطُفْنَا مَعَهُ فِي مَطَرٍ.

108 ـ بابُ الحَجِّ مَاشِياً

3119 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ حَفْصٍ الأَيْلِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ يَمَانٍ عَنْ حَمْزَةَ بْنِ حَبِيبٍ الزَّيَّاتِ، عَنْ حُمْرَانَ بْنِ أَعْيَنَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: حَجَّ النَّبِيُّ ﷺ وَأَصْحَابُهُ مُشَاةً. مِنَ الْمَدِينَةِ إِلَى مَكَّةَ. وَقَالَ: «**ارْبِطُوا أَوْسَاطَكُمْ بِأُزُرِكُمْ**» وَمَشَىٰ خِلْطَ الْهَرْوَلَةِ.

(26) THE BOOK OF SACRIFICE

[1] The Sacrifices Of The Messenger Of Allah

3120- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to sacrifice two horned rams, while and black in colour, mentioning Allah's Name and magnifying Him (on slaughtering them); and I saw him slaughtering them with his own hand, placing his foot on their sides.

3121- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed on the Id (of Al-Adha) two rams; and he said when he turned them (to be slaughtered): "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79) "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (162:163) (Then he said) "O Allah! from You it is, and to You it is (slaughtered) on behalf of Muhammad and his nation."

3122- It is narrated on the authority of both A'ishah and Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to sacrifice, he would buy two huge fat horned rams white and black in colour, with their testicles removed, and he would slaughter one of them on behalf of those among his nation who bear testimony to the fact that Allah is One and Only, and that he (Muhammad) has conveyed (His Message), and the other on behalf of Muhammad and the family of Muhammad "Allah's blessing and peace be upon him".

[2] What About The Obligation Of Sacrifice

3123- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lives at convenience (of wealth) and, at the same time, he offers no sacrifice, let not him approach this praying place of ours."

3124- It is narrated on the authority of Muhammad Ibn Sirin that he said: I asked Ibn Umar whether sacrifice was obligatory or not, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered sacrifice, and so did the Muslims after him, and thus it has become out of the sunnah.

(...) It is narrated on the authority of Jabalah Ibn Suhaim that he said: I asked Ibn Umar...and he mentioned the same.

26 ـ كِتَابُ الأَضَاحِي

1 ـ بابُ أَضَاحِي رَسُولِ الله ﷺ

3120 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ. حَدَّثَنِي أَبِي. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ. سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ. وَيُسَمِّي وَيُكَبِّرُ. وَلَقَدْ رَأَيْتُهُ يَذْبَحُ بِيَدِهِ، وَاضِعاً قَدَمَهُ عَلَى صِفَاحِهِمَا.

3121 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ، يَوْمَ عِيدٍ، بِكَبْشَيْنِ، فَقَالَ حِينَ وَجَّهَهُمَا: «**إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لاَ شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ**».

3122 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، وَعَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا أَرَادَ أَنْ يُضَحِّيَ، اشْتَرَى كَبْشَيْنِ عَظِيمَيْنِ سَمِينَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مَوْجُوءَيْنِ. فَذَبَحَ أَحَدَهُمَا عَنْ أُمَّتِهِ، لِمَنْ شَهِدَ لِلَّهِ بِالتَّوْحِيدِ وَشَهِدَ لَهُ بِالْبَلاَغِ. وَذَبَحَ الآخَرَ عَنْ مُحَمَّدٍ وَعَنْ آلِ مُحَمَّدٍ ﷺ.

2 ـ بابٌ الأَضَاحِي وَاجِبَةٌ هِيَ أَمْ لا؟

3123 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَنْ كَانَ لَهُ سَعَةٌ، وَلَمْ يُضَحِّ، فَلاَ يَقْرَبَنَّ مُصَلاَّنَا**».

3124 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ؛ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الضَّحَايَا. أَوَاجِبَةٌ هِيَ؟ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ، وَالْمُسْلِمُونَ مِنْ بَعْدِهِ، وَجَرَتْ بِهِ السُّنَّةُ.

حدّثنا هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ. حَدَّثَنَا جَبَلَةُ بْنُ سُحَيْمٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ. فَذَكَرَ مِثْلَهُ سَوَاءً.

3125- It is narrated on the authority of Mikhnaf Ibn Sulaim that he said: We were standing at Arafah with the Messenger of Allah "Allah's blessing and peace be upon him" when he said: "O people! It is incumbent upon every family to offer a sacrifice every year, and an Atirah. Do you know what Atirah is? It is that (sheep which is slaughtered during the month of Rajab, and thus) the people call the Rajabiyyah."

[3] The Reward Of Sacrifice

3126- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No deed one does on the day of Sacrifice much dearer in Allah's Sight than to shed the blood (of sacrifice): on the Day of Judgement, its horns, hoofs and hair will be brought (to be placed in the weight of his good deeds), and before the blood fall down on the ground, (the reward of) it is kept in the Presence of Allah Almighty." So (A'ishah resumed) be cheerful on account of it!

3127- It is narrated on the authority of Zaid Ibn Arqam that he said: The companions of the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Messenger of Allah! What about sacrifice?" he said: "It is (in imitation) of the way of your father Abraham." They asked: "What (reward) shall we get from that O Messenger of Allah?" he said: "By each single hair, (you get) a good deed." They said: "But (in case it is of) wool O Messenger of Allah?" he said: "By each single hair of wool (you get) a good deed."

[4] Which Sacrifice Is Desirable

3128- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed a horned male ram, which had blackness in his belly, feet and eyes.

3129- It is narrated on the authority of Yunus Ibn Maisarah Ibn Halbas that he said: I set out in the company of Abu Sa'id Az-Zuraqi, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", to buy sacrifices, and Abu Sa'id pointed out a ram of medium height, having blackness near both ears and underneath its mouth, and then he said to me: "Buy this ram for me", as if he observed similarity between that and the ram (sacrificed) by the Messenger of Allah "Allah's blessing and peace be upon him".

3130- It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

3125 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ عَنِ ابْنِ عَوْنٍ. قَالَ: أَنْبَأَنَا أَبُو رَمْلَةَ عَنْ مِخْنَفِ بْنِ سُلَيْمٍ، قَالَ: كُنَّا وُقُوفاً عِنْدَ النَّبِيِّ ﷺ بِعَرَفَةَ فَقَالَ: **«يَا أَيُّهَا النَّاسُ إِنَّ عَلَى كُلِّ أَهْلِ بَيْتٍ، فِي كُلِّ عَامٍ، أُضْحِيَةً وَعَتِيرَةً»**.

أَتَدْرُونَ مَا الْعَتِيرَةُ؟ هِيَ الَّتِي يُسَمِّيهَا النَّاسُ الرَّجَبِيَّةَ.

3 ـ بابُ ثَوَابِ الأُضْحِيَةِ

3126 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ. حَدَّثَنِي أَبُو الْمُثَنَّى عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«مَا عَمِلَ ابْنُ آدَمَ يَوْمَ النَّحْرِ عَمَلاً أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ هِرَاقَةِ دَمٍ. وَإِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَظْلاَفِهَا وَأَشْعَارِهَا. وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ عَزَّ وَجَلَّ بِمَكَانٍ، قَبْلَ أَنْ يَقَعَ عَلَى الأَرْضِ. فَطِيبُوا بِهَا نَفْساً»**.

3127 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ. حَدَّثَنَا سَلاَّمُ بْنُ مِسْكِينٍ. حَدَّثَنَا عَائِذُ اللَّهِ عَنْ أَبِي دَاوُدَ، عَنْ زَيْدِ بْنِ أَرْقَمَ؛ قَالَ: قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ مَا هٰذِهِ الأَضَاحِيُّ؟ قَالَ: **«سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ»** قَالُوا: فَمَا لَنَا فِيهَا؟ يَا رَسُولَ اللَّهِ! قَالَ: **«بِكُلِّ شَعَرَةٍ حَسَنَةٌ»** قَالُوا: فَالصُّوفُ؟ يَا رَسُولَ اللَّهِ! قَالَ: **«بِكُلِّ شَعَرَةٍ مِنَ الصُّوفِ حَسَنَةٌ»**.

4 ـ بابُ ما يُسْتَحَبُّ من الأَضَاحِي

3128 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: ضَحَّى رَسُولُ اللَّهِ ﷺ بِكَبْشٍ أَقْرَنَ فَحِيلٍ، يَأْكُلُ فِي سَوَادٍ، وَيَمْشِي فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ.

3129 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ. أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ. حَدَّثَنَا يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ؛ قَالَ: خَرَجْتُ مَعَ أَبِي سَعِيدٍ الزُّرَقِيِّ، صَاحِبِ رَسُولِ اللَّهِ ﷺ إِلَى شِرَاءِ الضَّحَايَا.

قَالَ يُونُسُ: فَأَشَارَ أَبُو سَعِيدٍ إِلَى كَبْشٍ أَدْغَمَ، لَيْسَ بِالْمُرْتَفِعِ وَلاَ الْمُتَّضِعِ فِي جِسْمِهِ. فَقَالَ لِي: اشْتَرِ لِي هٰذَا. كَأَنَّهُ شَبَّهَهُ بِكَبْشِ رَسُولِ اللَّهِ ﷺ.

3130 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا أَبُو عَائِذٍ، أَنَّهُ سَمِعَ سُلَيْمَ بْنَ عَامِرٍ يُحَدِّثُ عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«خَيْرُ الْكَفَنِ الْحُلَّةُ. وَخَيْرُ الضَّحَايَا الْكَبْشُ الأَقْرَنُ»**.

said: "The best of shrouds is the double garments, and the best of sacrifices is the horned ram."

[5] How Many Persons Could Share In A Sacrificial Camel Or Cow

3131- It is narrated on the authority of Ibn Abbas that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when Id Al-Adha came, thereupon we shared (in sacrifice): ten in a camel and seven in a cow.

3132- It is narrated on the authority of Jabir that he said: We slaughtered (our sacrifices) in Al-Hudaibiyah with the Messenger of Allah "Allah's blessing and peace be upon him" (in which we shared as) seven in a camel and seven in a cow.

3133- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" slaughtered a cow on behalf of his wives who performed Umrah with him in his Farewell Hajj, and they all shared in it.

3134- It is narrated on the authority of Ibn Abbas that he said: There were a shortage of camels during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he ordered them to slaughter cows (as sacrifice).

3135- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered (as sacrifice) a cow on behalf of the family of Muhammad in his Farewell Hajj.

[6] How Many Sheep Are Sufficient For A Sacrificial Camel

3136- It is narrated on the authority of Ibn Abbas that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have to slaughter a sacrificial camel, and although I could afford for it, I could not find it." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to purchase seven goats and slaughter them.

3137- It is narrated on the authority of Rafi' Ibn Khadij that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" at Dhul-Hulaifah of Tihamah when we got camels and sheep, and then, the people hastened (to slaughter them) and we placed the vessels on the fire before distributing them (among us). The Messenger of Allah "Allah's blessing and peace be upon him" came to us, and ordered that these (vessels) should be turned down, and he made the camel equal to ten sheep.

5 ـ بابٌ عَنْ كَمْ تُجْزِىءُ البَدَنَةُ والبَقَرَةُ؟

3131 ـ **حدّثنا** هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ. أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى. أَنْبَأَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عِلْبَاءَ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَحَضَرَ الأَضْحَى. فَاشْتَرَكْنَا فِي الْجَزُورِ عَنْ عَشَرَةٍ، وَالْبَقَرَةِ عَنْ سَبْعَةٍ.

3132 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَحَرْنَا بِالْحُدَيْبِيَةِ، مَعَ النَّبِيِّ ﷺ، الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ.

3133 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: ذَبَحَ رَسُولُ اللَّهِ ﷺ عَمَّنِ اعْتَمَرَ مِنْ نِسَائِهِ، فِي حَجَّةِ الْوَدَاعِ، بَقَرَةً بَيْنَهُنَّ.

3134 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ أَبِي حَاضِرٍ الأَزْدِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَلَّتِ الإِبِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَمَرَهُمْ أَنْ يَنْحَرُوا الْبَقَرَ.

3135 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ الْمِصْرِيُّ، أَبُو طَاهِرٍ. أَنْبَأَنَا ابْنُ وَهْبٍ. أَنْبَأَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ عَنْ آلِ مُحَمَّدٍ ﷺ، فِي حَجَّةِ الْوَدَاعِ، بَقَرَةً وَاحِدَةً.

6 ـ بابٌ كَمْ تُجْزِىءُ مِنَ الغَنَمِ عَنِ البَدَنَةِ؟

3136 ـ **حدّثنا** مُحَمَّدُ بْنُ مُعَمَّرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. حَدَّثَنَا ابْنُ جُرَيْجٍ؛ قَالَ: قَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ أَتَاهُ رَجُلٌ فَقَالَ: إِنَّ عَلَيَّ بَدَنَةً. وَأَنَا مُوسِرٌ بِهَا. وَلاَ أَجِدُهَا فَأَشْتَرِيهَا. فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَبْتَاعَ سَبْعَ شِيَاهٍ فَيَذْبَحَهُنَّ.

3137 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا الْمُحَارِبِيُّ وَعَبْدُ الرَّحِيمِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ. وَحَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ بِذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ. فَأَصَبْنَا إِبِلاً وَغَنَماً. فَعَجِلَ الْقَوْمُ. فَأَغْلَيْنَا الْقُدُورَ قَبْلَ أَنْ تُقْسَمَ. فَأَتَانَا رَسُولُ اللَّهِ ﷺ. فَأَمَرَ بِهَا. فَأُكْفِئَتْ. ثُمَّ عَدَلَ الْجَزُورَ بِعَشَرَةٍ مِنَ الْغَنَمِ.

[7] When Does An Animal Become Sufficient For Sacrifice

3138- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" gave him sheep which he distributed among his companions to offer as sacrifice, and a male healthy goat remained. He made a mention of it to the Messenger of Allah "Allah's blessing and peace be upon him", who said to him: "Offer it as sacrifice on your behalf."

3139- It is narrated on the authority of Umm Bilal Bint Hilal from her father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A one-year-old ram is sufficient for sacrifice."

3140- It is narrated on the authority of Asim Ibn Kulaib from his father that he said: We were with one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" called Mujashi', belonging to Banu Sulaim; and there were scarcity of sheep thereupon he ordered a caller to pronounce that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, a six-month-old ram is fitting (for sacrifice) as a two-year-old sheep is."

3141- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not slaughter but a two-year-old sheep (as sacrifice), unless it is difficult upon you (to find it) and in this case, you could slaughter a six-month-old ram."

[8] Which Animal Is Hateful To Offer As Sacrifice

3142- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to offer as sacrifice such (of animals) as has its ears cut from the front or the back, or slit, holed, or such as has its nose cut.

3143- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to catch a glimpse of both eyes and ears (of the animals which is to be offered as sacrifice, to know how perfect it is).

3144- It is narrated on the authority of Ubaid Ibn Fairuz that he said: I said to Al-Bara' Ibn Azib: Tell me such of animals as the Messenger of Allah "Allah's blessing and peace be upon him" disliked or forbade to be offered as sacrifice. On that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (pointing) with his hand as such, and mine is shorter than his: "There are four (characteristics, for anyone of which) the animal is not fitting for sacrifice: such as has clear blindness in

7 ـ بابُ ما تُجْزِىءُ مِنَ الأَضَاحِي

3138 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَعْطَاهُ غَنَماً. فَقَسَمَهَا عَلَى أَصْحَابِهِ ضَحَايَا. فَبَقِيَ عَتُودٌ. فَذَكَرَهُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «**ضَحِّ بِهِ أَنْتَ**».

3139 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي يَحْيَىٰ، مَوْلَىٰ الأَسْلَمِيِّينَ عَنْ أُمِّهِ؛ قَالَتْ: حَدَّثَتْنِي أُمُّ بِلاَلٍ بِنْتُ هِلاَلٍ، عَنْ أَبِيهَا؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَجُوزُ الْجَذَعُ مِنَ الضَّأْنِ أُضْحِيَةً**».

3140 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا الثَّوْرِيُّ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ؛ قَالَ: كُنَّا مَعَ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يُقَالُ لَهُ مُجَاشِعٌ، مِنْ بَنِي سُلَيْمٍ. فَعَزَّتِ الْغَنَمُ. فَأَمَرَ مُنَادِياً فَنَادَىٰ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «**إِنَّ الْجَذَعَ يُوفِي مِمَّا تُوفِي مِنْهُ الثَّنِيَّةُ**».

3141 ـ **حدّثنا** هَارُونُ بْنُ حَبَّانَ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ. أَنْبَأَنَا زُهَيْرٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَذْبَحُوا إِلاَّ مُسِنَّةً. إِلاَّ أَنْ يَعْسُرَ عَلَيْكُمْ، فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ**».

8 ـ بابُ ما يُكْرَهُ أَنْ يُضَحَّى بِهِ

3142 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، عَنْ عَلِيٍّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّىٰ بِمُقَابَلَةٍ أَوْ مُدَابَرَةٍ أَوْ شَرْقَاءَ أَوْ خَرْقَاءَ أَوْ جَدْعَاءَ.

3143 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجَيَّةَ بْنِ عَدِيٍّ، عَنْ عَلِيٍّ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالأُذُنَ.

3144 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ وَأَبُو دَاوُدَ، وَابْنُ أَبِي عَدِيٍّ، وَأَبُو الْوَلِيدِ، قَالُوا: حَدَّثَنَا شُعْبَةُ، سَمِعْتُ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمٰنِ، قَالَ: سَمِعْتُ عُبَيْدَ بْنَ فَيْرُوزَ قَالَ: قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ: حَدِّثْنِي بِمَا كَرِهَ أَوْ نَهَىٰ عَنْهُ رَسُولُ اللَّهِ ﷺ مِنَ الأَضَاحِيِّ. فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، هٰكَذَا بِيَدِهِ. وَيَدِي أَقْصَرُ مِنْ يَدِهِ: «**أَرْبَعٌ لاَ تُجْزِىءُ فِي الأَضَاحِيِّ: الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا. وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا. وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا. وَالْكَسِيرَةُ الَّتِي لاَ تُنْقِي**».

قَالَ: فَإِنِّي أَكْرَهُ أَنْ يَكُونَ نَقْصٌ فِي الأُذُنِ. قَالَ: فَمَا كَرِهْتَ مِنْهُ، فَدَعْهُ. وَلاَ تُحَرِّمْهُ عَلَى أَحَدٍ.

one eye; such as ill, whose illness is evident; such as lame, whose lameness is evident; and such as (has any of its feet) broken, which could not move." He said: "I dislike that its ear might be defective." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave whatever you dislike of it, but do not forbid it to anyone."

3145- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to offer as sacrifice such as damage in the horn or ear.

[9] When One Purchases A Faultless Sacrifice And Then It Is Affected While Being In His Possession

3146- It is narrated on the authority of Abu Sa'id that he said: We purchased a ram to offer as sacrifice, and then a wolf got a portion of its thigh or ear, and when we asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, he ordered us to offer it as sacrifice.

[10] When One Offers As Sacrifice A Sheep On Behalf Of His Family

3147- It is narrated on the authority of Ata Ibn Yasar that he said: I asked Abu Ayyub Al-Ansari: What was the sacrifice you used to offer during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"? On that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man would offer as sacrifice a sheep on behalf of him and his family, of which they would eat and feed others. Later on, they competed with one another with the result that it (the matter of sacrifice) came to be as you see.

3148- It is narrated on the authority of Abu Sarihah that he said: My family led others to have desertion towards me after I had learnt from the sunnah (of the Prophet) that the family used to sacrifice only a sheep or two (on behalf of them all); and now, our neighbours regard us as niggardly (when we do so).

[11] When One Intends To Offer Sacrifice, Let Him Take Nothing From His Hair Or Nails During The (First) Ten (Days Of Dhul-Hijjah)

3149- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the (first) ten (days of Dhul-Hijjah) come upon you, and anyone intends to offer a sacrifice, let him take nothing from his hair and skin."

3145 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا خَالِدُ بْنُ الْحَرِثِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ؛ أَنَّهُ ذَكَرَ أَنَّهُ سَمِعَ جُرَيَّ بْنَ كُلَيْبٍ يُحَدِّثُ أَنَّهُ سَمِعَ عَلِيًّا يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُضَحَّىٰ بِأَعْضَبِ الْقَرْنِ وَالأُذُنِ.

9 ـ بابُ مَنِ اشْتَرَى أُضْحِيَةً صَحِيحَةً فَأَصَابَها عِنْدَهُ شَيْءٌ

3146 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، أَبُو بَكْرٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ الثَّوْرِيِّ، عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ مُحَمَّدِ بْنِ قَرَظَةَ الأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: ابْتَعْنَا كَبْشاً نُضَحِّي بِهِ. فَأَصَابَ الذِّئْبُ مِنْ أَلْيَتِهِ أَوْ أُذُنِهِ. فَسَأَلْنَا النَّبِيَّ ﷺ. فَأَمَرَنَا أَنْ نُضَحِّيَ بِهِ.

10 ـ بابُ مَنْ ضَحَّى بشَاةٍ عَنْ أَهْلِهِ

3147 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ عُمَارَةَ بْنِ عَبْدِ اللَّهِ بْنِ صَيَّادٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ؛ قَالَ: سَأَلْتُ أَبَا أَيُّوبَ الأَنْصَارِيَّ: كَيْفَ كَانَتِ الضَّحَايَا فِيكُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ الرَّجُلُ، فِي عَهْدِ النَّبِيِّ ﷺ، يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ. فَيَأْكُلُونَ وَيُطْعِمُونَ. ثُمَّ تَبَاهَىٰ النَّاسُ، فَصَارَ كَمَا تَرَىٰ.

3148 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ. أَنْبَأَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، وَمُحَمَّدُ بْنُ يُوسُفَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ، جَمِيعاً عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَرِيحَةَ؛ قَالَ: حَمَلَنِي أَهْلِي عَلَى الْجَفَاءِ، بَعْدَمَا عَلِمْتُ مِنَ السُّنَّةِ. كَانَ أَهْلُ الْبَيْتِ يُضَحُّونَ بِالشَّاةِ وَالشَّاتَيْنِ. وَالآنَ يُبَخِّلُنَا جِيرَانُنَا.

11 ـ بابُ مَنْ أَرَادَ أَنْ يُضَحِّيَ فَلا يَأْخُذْ في العَشْرِ مِنْ شَعَرِهِ وأَظْفَارِهِ

3149 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِذَا دَخَلَ الْعَشْرُ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلاَ يَمَسَّ مِنْ شَعَرِهِ وَلاَ بَشَرِهِ شَيْئاً»**.

3150- It is narrated on the authority of Umm Salamah that she said: "When anyone of you see the new moon of Dhul-Hijjah, and he intends to offer a sacrifice, let him take nothing from his hair or nails."

[12] It Is Forbidden To Slaughter The Sacrifice Before Offering The (Id) Prayer

3151- It is narrated on the authority of Anas Ibn Malik that a man slaughtered (his sheep) on the day of Nahr before the prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to slaughter another (sacrifice after the prayer).

3152- It is narrated on the authority of Jundub Al-Bajali that he said: I attended Id Al-Adha with the Messenger of Allah "Allah's blessing and peace be upon him", and some people slaughtered (their animals) before the prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He from amongst you, who has slaughtered his sacrifice before the (Id) prayer, let him slaughter another one; and whoever has not done yet, let him slaughter (his sacrifice) in the Name of Allah."

3153- It is narrated on the authority of Uwaimir Ibn Ashqar that he slaughtered his sacrifice before the (Id) prayer, and when he made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said to him: "Slaughter (another one to complete) your sacrifice."

3154- It is narrated on the authority of Abu Zaid Al-Ansari that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon one of the homes of the Ansar where he smelt the smell of roasting (meet), thereupon he asked: "Who is that who has slaughtered (his sacrifice)?" a man from amongst us came out to him and said: "It is I O Messenger of Allah; and I've slaughtered before the (Id) prayer in order to feed my family and give my neighbours." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to slaughter another one, thereupon he said to him: "No, by Allah, other than Whom there is no god: I have but a six-month-old goat or ram." He said to him: "Slaughter it; and it will not be sufficient (for sacrifice) on behalf of anyone after you."

[13] When One Slaughters His Sacrifice With His Own Hand

3155- It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" slaughtering his sacrifices with his own hand, putting his foot on their sides.

3150 ـ **حدّثنا** حَاتِمُ بْنُ بَكْرٍ الضَّبِّيُّ، أَبُو عَمْرٍو. حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ. حَدَّثَنَا أَبُو قُتَيْبَةَ وَيَحْيَىٰ بْنُ كَثِيرٍ، قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ رَأَىٰ مِنكُمْ هِلاَلَ ذِي الْحِجَّةِ، فَأَرَادَ أَنْ يُضَحِّيَ، فَلاَ يَقْرَبَنَّ لَهُ شَعَراً وَلاَ ظُفْراً»**.

12 ـ بَابُ النَّهْيِ عَنْ ذَبْحِ الأُضْحِيَةِ قَبْلَ الصَّلاةِ

3151 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَجُلاً ذَبَحَ، يَوْمَ النَّحْرِ، يَعْنِي قَبْلَ الصَّلاَةِ. فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ.

3152 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبٍ الْبَجَلِيِّ؛ أَنَّهُ سَمِعَهُ يَقُولُ: شَهِدْتُ الأَضْحَىٰ مَعَ رَسُولِ اللَّهِ ﷺ. فَذَبَحَ أُنَاسٌ قَبْلَ الصَّلاَةِ. فَقَالَ النَّبِيُّ ﷺ: **«مَنْ كَانَ ذَبَحَ مِنكُمْ قَبْلَ الصَّلاَةِ، فَلْيُعِدْ أُضْحِيَتَهُ. وَمَنْ لاَ، فَلْيَذْبَحْ عَلَى اسْمِ اللَّهِ»**.

3153 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ يَحْيَىٰ بْنِ سَعِيدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عُوَيْمِرِ بْنِ أَشْقَرَ؛ أَنَّهُ ذَبَحَ قَبْلَ الصَّلاَةِ. فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَقَالَ: **«أَعِدْ أُضْحِيَتَكَ»**.

3154 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ عَنْ أَبِي زَيْدٍ. قَالَ أَبُو بَكْرٍ: وَقَالَ غَيْرُ عَبْدِ الأَعْلَىٰ: عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي زَيْدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، أَبُو مُوسَىٰ. حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا أَبِي عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلاَبَةَ، عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي زَيْدٍ الأَنْصَارِيِّ؛ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِدَارٍ مِنْ دُورِ الأَنْصَارِ. فَوَجَدَ رِيحَ قُتَارٍ. فَقَالَ: **«مَنْ هٰذَا الَّذِي ذَبَحَ؟»** فَخَرَجَ إِلَيْهِ رَجُلٌ مِنَّا. فَقَالَ: أَنَا. يَا رَسُولَ اللَّهِ ذَبَحْتُ قَبْلَ أَنْ أُصَلِّيَ لِأُطْعِمَ أَهْلِي وَجِيرَانِي. فَأَمَرَهُ أَنْ يُعِيدَ. فَقَالَ: لاَ. وَاللَّهِ الَّذِي لاَ إِلٰهَ إِلاَّ هُوَ. مَا عِنْدِي إِلاَّ جَذَعٌ أَوْ حَمَلٌ مِنَ الضَّأْنِ. قَالَ: **«اذْبَحْهَا، وَلَنْ تُجْزِىءَ جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ»**.

13 ـ بَابُ مَنْ ذَبَحَ أُضْحِيَتَهُ بِيَدِهِ

3155 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَذْبَحُ أُضْحِيَتَهُ بِيَدِهِ، وَاضِعاً قَدَمَهُ عَلَى صِفَاحِهَا.

3156- It is narrated on the authority of Abd Ar-Rahman Ibn Sa'd Ibn Ammar Ibn Sa'd, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: My father told me from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered his sacrifice with his own hand with the help of a blade at the end of the alley on the way of Banu Zuraiq.

[14] The Hide Of The Sacrifice

3157- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" ordered to distribute all of his sacrificial camels, their meet, hide and coverings among the indigent and needy persons.

[15] Eating Out Of The Meat Of The Sacrifice

3158- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that a piece of (the meat of) each camel should be taken and put in a vessel (in order to be cooked) and they ate of the meat and got of the soup.

[16] Storing The Meat Of Sacrifice

3159- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (saving) the meat of sacrifice in order not to make it difficult upon the people; and then he gave concession for that.

3160- It is narrated on the authority of Nubaishah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I forbade you (to save) the meat of sacrifice more than three days; and now you could eat (as much as you can) and save (it as long as you can)."

[17] Slaughtering In The Praying Place

3161- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to slaughter (his sacrifices) in the praying place.

3156 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَعْدِ بْنِ عَمَّارِ بْنِ سَعْدٍ، مُؤَذِّنِ رَسُولِ اللَّهِ ﷺ. حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ ذَبَحَ أُضْحِيَتَهُ عِنْدَ طَرَفِ الزُّقَاقِ، طَرِيقِ بَنِي زُرَيْقٍ، بِيَدِهِ، بِشَفْرَةٍ.

14 ـ بابُ جُلُودِ الأَضَاحِي

3157 ـ **حدّثنا** مُحَمَّدُ بْنُ مُعَمَّرٍ. حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، أَنَّ مُجَاهِداً أَخْبَرَهُ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ أَبِي لَيْلَىٰ أَخْبَرَهُ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يَقْسِمَ بُدْنَهُ كُلَّهَا، لُحُومَهَا وَجُلُودَهَا وَجِلاَلَهَا لِلْمَسَاكِينِ.

15 ـ بابُ الأَكْلِ مِنْ لُحُومِ الضَّحَايَا

3158 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ مِنْ كُلِّ جَزُورٍ بِبَضْعَةٍ. فَجُعِلَتْ فِي قِدْرٍ. فَأَكَلُوا مِنَ اللَّحْمِ، وَحَسَوْا مِنَ الْمَرَقِ.

16 ـ بابُ ادِّخَارِ لُحُومِ الأَضَاحِي

3159 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: إِنَّمَا نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لُحُومِ الأَضَاحِيِّ لِجَهْدِ النَّاسِ. ثُمَّ رَخَّصَ فِيهَا.

3160 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ بْنُ عَبْدِ الأَعْلَىٰ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الأَضَاحِيِّ فَوْقَ ثَلاَثَةِ أَيَّامٍ. فَكُلُوا وَادَّخِرُوا**».

17 ـ بابُ الذَّبْحِ بِالْمُصَلَّى

3161 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ. حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَذْبَحُ بِالْمُصَلَّى.

(27) THE BOOK OF THE SLAUGHTERED ANIMALS

[1] What About Aqiqah

(the sacrifice that should be offered on behalf of a kid frequently on the seventh day of his birth)

3162- It is narrated on the authority of Umm Kurz that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Two sheep of similar age are (sufficient as Aqiqah) for a male babe, and a single sheep for a female babe."

3163- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to offer two sheep as Aqiqah for a male kid and a single sheep for a female kid

3164- It is narrated on the authority of Salman Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "With a kid, there is hair (which should be removed once he is born). So, shed blood (i.e. offer sacrifice as Aqiqah) on behalf of him, and remove harm from him."

3165- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every kid is in pledge (i.e. forbidden to intercede for his parents) for his Aqiqah (the sacrifice) that should be offered on behalf of him on the seventh day (of his birth, his head should be shaved, and he should be given a name."

3166- It is narrated on the authority of Yazid Ibn Abd Al-Muzani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "An Aqiqah (sacrifice) should be offered on behalf of a kid, but let no blood touch his head."

[2] What About Far'ah And Atirah

(the Far'ah was the first offspring of camels or sheep which the pagans used to offer as a sacrifice to their idols; and the Atirah was a sheep which was to be slaughtered during the month of Rajab)

3167- It is narrated on the authority of Nubaishah that he said: A man called the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us

27 ـ كِتَابُ الذَّبَائِحِ

1 ـ بَابُ العَقِيقَةِ

3162 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ؛ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**عَنِ الْغُلاَمِ شَاتَانِ مُتَكَافِئَتَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ**».

3163 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ؛ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَعُقَّ عَنِ الْغُلاَمِ شَاتَيْنِ، وَعَنِ الْجَارِيَةِ شَاةً.

3164 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ. حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ سَلْمَانَ بْنِ عَامِرٍ؛ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**إِنَّ مَعَ الْغُلاَمِ عَقِيقَةً، فَأَهْرِيقُوا عَنْهُ دَماً، وَأَمِيطُوا عَنْهُ الأَذَىٰ**».

3165 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «**كُلُّ غُلاَمٍ مُرْتَهَنٌ بِعَقِيقَتِهِ. تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُحْلَقُ رَأْسُهُ، وَيُسَمَّى**».

3166 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. حَدَّثَنِي عَمْرُو بْنُ الْحٰرِثِ، عَنْ أَيُّوبَ بْنِ مُوسَىٰ، أَنَّهُ حَدَّثَهُ أَنَّ يَزِيدَ بْنَ عَبْدِ الْمُزَنِيِّ، حَدَّثَهُ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**يُعَقُّ عَنِ الْغُلاَمِ، وَلاَ يُمَسُّ رَأْسُهُ بِدَمٍ**».

2 ـ بَابُ الفَرَعَةِ والعَتِيرَةِ

3167 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ؛ قَالَ: نَادَىٰ رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ. فَمَا تَأْمُرُنَا؟ قَالَ: «**اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ، فِي أَيِّ شَهْرٍ كَانَ. وَبَرُّوا لِلَّهِ، وَأَطْعِمُوا**» قَالُوا: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا نُفْرِعُ

concerning that?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)." He further said: "O Messenger of Allah! We used to offer the first offspring of camels as sacrifice to our idols during the period of ignorance: what do you order us to do concerning that?" on that he said: "In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity (I think he said) to the wayfarers: this is good (for you)."

3168- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Far'ah nor Atirah (to be permissible)." Hisham says in his narration: the Far'ah is the first offspring; and the Atirah is the sheep that is slaughtered by the family in the month of Rajab.

3169- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no Far'ah nor Atirah (to be permissible)."

[3] When You Slaughter, You Should Be Kind

3170- It is narrated on the authority of Shaddad Ibn Aws that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has decreed kindness in everything: so, when you kill, you should be kind in killing (i.e. do not start with giving strikes in the parts of body which does not lead to death); and when you slaughter, you should be kind in slaughtering, and let anyone of you make sharp his blade, and comfort his slaughtered animal (by slaying it swiftly in avoidance of pain and torment)."

3171- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was dragging a sheep from its ear, thereupon he said to him: "Leave its ear, and catch it by the side of its neck!"

3172- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the blades should be made sharp and hidden from the animals (that will be slaughtered), and he said in this context: "When anyone of you slaughters (an animal) let him kill it swiftly (as much as he can)."

(...) A Hadith like it is narrated on the authority of Salim from his father from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

فَرَعاً فِي الْجَاهِلِيَّةِ. فَمَا تَأْمُرُنَا بِهِ؟ قَالَ: «**فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَاشِيَتُكَ. حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ، فَتَصَدَّقْتَ بِلَحْمِهِ**» أُرَاهُ قَالَ: «**عَلَى ابْنِ السَّبِيلِ. فَإِنَّ ذٰلِكَ هُوَ خَيْرٌ**».

3168 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وهِشَامُ بْنُ عَمَّارٍ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**لاَ فَرَعَةَ وَلاَ عَتِيرَةَ**».

قَالَ هِشَامٌ، فِي حَدِيثِهِ: وَالْفَرَعَةُ أَوَّلُ النِّتَاجِ. وَالْعَتِيرَةُ الشَّاةُ يَذْبَحُهَا أَهْلُ الْبَيْتِ فِي رَجَبٍ.

3169 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**لاَ فَرَعَةَ وَلاَ عَتِيرَةَ**».

قَالَ ابْنُ مَاجَةَ: هٰذَا مِنْ فَرَائِدِ الْعَدَنِيِّ.

3 ـ بابٌ «إِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ»

3170 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّى. حَدَّثَنَا عَبْدُ الْوَهَّابِ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي الأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ. فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ. وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ. وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ**».

3171 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ. أَخْبَرَنِي أَبِي عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَجُلٍ، وَهُوَ يَجُرُّ شَاةً بِأُذُنِهَا. فَقَالَ: «**دَعْ أُذُنَهَا، وَخُذْ بِسَالِفَتِهَا**».

3172 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ، ابْنُ أَخِي حُسَيْنٍ الْجُعْفِيِّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ. حَدَّثَنِي قُرَّةُ بْنُ حَيْوَئِيلَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِحَدِّ الشِّفَارِ، وَأَنْ تُوَارَى عَنِ الْبَهَائِمِ. وَقَالَ: «**إِذَا ذَبَحَ أَحَدُكُمْ فَلْيُجْهِزْ**».

حدّثنا جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا أَبُو الأَسْوَدِ. حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[4] Mentioning The Name Of Allah On Slaughtering

3173- It is narrated on the authority of Ibn Abbas that he said: Satans used to reveal to their devotees, saying: "Do not eat of such as Allah's Name is mentioned on (slaughtering) it (out of glorifying Him), and eat of such as Allah's Name is not mentioned on (slaughtering) it." On that occasion, Allah Almighty said: "And do not eat of such as Allah's Name is not mentioned on (slaughtering) it."

3174- It is narrated on the authority of A'ishah, the Mother of the Believers that some people said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Some people bring us meat, and we do not know whether Allah's Name is mentioned on (slaughtering) it." On that he said to them: "You should mention Allah's Name (on it), and then eat it." They were still close to the time of infidelity.

[5] The Instrument Of Slaughtering

3175- It is narrated on the authority of Muhammad Ibn Saifi that he said: I slaughtered two rabbits with the sharp (edge of a) white stone, and then I brought them to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered me to eat them.

3176- It is narrated on the authority of Zaid Ibn Thabit that the fangs of a wolf caught hold of a sheep, thereupon they slaughtered it with the sharp (edge of a) white stone; and the Messenger of Allah "Allah's blessing and peace be upon him" gave them concession to eat it.

3177- It is narrated on the authority of Adi Ibn Hatim that he said: I said: "O Messenger of Allah! (Sometimes) we catch a game and find no knife (to slaughter it) but the sharp stone or the side of the stick." On that he said: "Make the blood (of it) run with whatever (instruments) you like, and mention Allah's Name on (slaughtering) it."

3178- It is narrated on the authority of Rafi' Ibn Khadij that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when I said: "O Messenger of Allah! We go to the holy battle, having no knives with us (what instrument should we use in slaughtering?)" on that The Prophet "Allah's blessing and peace be upon him" said: "Use whatever causes blood to flow, and eat the animals if the name of Allah has been mentioned on slaughtering them. Do not slaughter with teeth or fingernails and that is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Abyssinians (whom we should not imitate for they are infidels)."

4 ـ بابُ التَّسْمِيَةِ عِنْدَ الذَّبْحِ

3173 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ﴿وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ﴾ [الأنعام: 121] قَالَ: كَانُوا يَقُولُونَ: مَا ذُكِرَ عَلَيْهِ اسْمُ اللَّهِ فَلاَ تَأْكُلُوا. وَمَا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوهُ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ﴾ [الأنعام: 121].

3174 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّ قَوْماً قَالُوا: يَا رَسُولَ اللَّهِ إِنَّ قَوْماً يَأْتُونَا بِلَحْمٍ، لاَ نَدْرِي: ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ أَمْ لاَ؟ قَالَ: **«سَمُّوا أَنْتُمْ وَكُلُوا»**.

وَكَانُوا حَدِيثَ عَهْدٍ بِالْكُفْرِ.

5 ـ بابُ ما يُذَكَّى بِهِ

3175 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو الأَحْوَصِ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَيْفِيٍّ؛ قَالَ: ذَبَحْتُ أَرْنَبَيْنِ بِمَرْوَةٍ. فَأَتَيْتُ بِهِمَا النَّبِيَّ ﷺ. فَأَمَرَنِي بِأَكْلِهِمَا.

3176 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا غُنْدَرٌ. حَدَّثَنَا شُعْبَةُ، سَمِعْتُ حَاضِرَ بْنَ مُهَاجِرٍ يُحَدِّثُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ؛ أَنَّ ذِئْباً نَيَّبَ فِي شَاةٍ، فَذَبَحُوهَا بِمَرْوَةٍ. فَرَخَّصَ لَهُمْ رَسُولُ اللَّهِ ﷺ فِي أَكْلِهَا.

3177 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُرِّيِّ بْنِ قَطَرِيٍّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نَصِيدُ الصَّيْدَ فَلاَ نَجِدُ سِكِّيناً إِلاَّ الظِّرَارَ وَشِقَّةَ الْعَصَا. قَالَ: **«أَمْرِرِ الدَّمَ بِمَا شِئْتَ، وَاذْكُرِ اسْمَ اللَّهِ عَلَيْهِ»**.

3178 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ الطَّنَافِسِيُّ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ. فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نَكُونُ فِي الْمَغَازِي، فَلاَ يَكُونُ مَعَنَا مُدًى. فَقَالَ: **«مَا أَنْهَرَ الدَّمَ، وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلْ. غَيْرَ السِّنِّ وَالظُّفُرِ. فَإِنَّ السِّنَّ عَظْمٌ، وَالظُّفُرَ مُدَى الْحَبَشَةِ»**.

[6] Removing The Skin

3179- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a slave who was removing the skin of a sheep, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Move away so that I would show you (how to remove the skin of an animal)." The Messenger of Allah "Allah's blessing and peace be upon him" got his hand in between the skin and the flesh until it was hidden (in the skin) up to the armpit, and then he said: "O slave! It is as such that you should remove the skin!" then, he went on the led the prayer without repeating the ablution.

[7] It Is Forbidden To Slaughter A Milch Animal

3180- It is narrated on the authority of Abu Hurairah that the Messenger of Allah went to visit a man from amongst the Ansar, who took a blade in order to slaughter (a sheep to prepare a banquet) for the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Beware of (slaughtering) a milch!"

3181- It is narrated on the authority of Abu Hurairah that Abu Bakr Ibn Abu Quhafah told him that the Messenger of Allah "Allah's blessing and peace be upon him" said to him and Umar: "Let's go to Al-Waqifi!" he said: We set out on the moon (light) until we reached his garden, thereupon he said: "Welcome to you!" he picked the blade and went round the sheep (to choose the best and the fattest of them to slaughter it). On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Beware of (slaughtering) a milch!"

[8] The Animal Slaughtered By A Woman

3182- It is narrated on the authority of Ka'b Ibn Malik that a woman slaughtered a goat with (the help of the sharp edge of) a stone, and when a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", he saw no harm in it.

[9] What Causes The Meat Of The Fleeing Ones From Amongst The Animals To Become Lawful

3183- It is narrated on the authority of Rafi' Ibn Khadij that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when a camel ran away, thereupon a man arched it with an arrow. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, from amongst these (camels)

6 ـ بَابُ السَّلْخِ

3179 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا هِلاَلُ بْنُ مَيْمُونٍ الْجُهَنِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ (قَالَ عَطَاءٌ: لاَ أَعْلَمُهُ إِلاَّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ)؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِغُلاَمٍ يَسْلَخُ شَاةً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**تَنَحَّ حَتَّى أُرِيَكَ**» فَأَدْخَلَ رَسُولُ اللَّهِ ﷺ يَدَهُ بَيْنَ الْجِلْدِ وَاللَّحْمِ، فَدَحَسَ بِهَا حَتَّى تَوَارَتْ إِلَى الإِبِطِ. وَقَالَ: «**يَا غُلاَمُ هٰكَذَا فَاسْلُخْ**» ثُمَّ مَضَىٰ وَصَلَّى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ.

7 ـ بَابُ النَّهْيِ عَنْ ذَبْحِ ذَوَاتِ الدَّرِّ

3180 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ. ح وَحَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، أَنْبَأَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، جَمِيعاً عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَىٰ رَجُلاً مِنَ الأَنْصَارِ. فَأَخَذَ الشَّفْرَةَ لِيَذْبَحَ لِرَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**إِيَّاكَ وَالْحَلُوبَ**».

3181 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ يَحْيَىٰ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي قُحَافَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ وَلِعُمَرَ: «**انْطَلِقَا بِنَا إِلَى الْوَاقِفِيِّ**» قَالَ: فَانْطَلَقْنَا فِي الْقَمَرِ حَتَّى أَتَيْنَا الْحَائِطَ. فَقَالَ: مَرْحَباً وَأَهْلاً. ثُمَّ أَخَذَ الشَّفْرَةَ. ثُمَّ جَالَ فِي الْغَنَمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِيَّاكَ وَالْحَلُوبَ**» أَوْ قَالَ: «**ذَاتَ الدَّرِّ**».

8 ـ بَابُ ذَبِيحَةِ الْمَرْأَةِ

3182 ـ **حدّثنا** هَنَّادُ بْنُ السَّرِيِّ. حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ؛ أَنَّ امْرَأَةً ذَبَحَتْ شَاةً بِحَجَرٍ. فَذُكِرَ ذٰلِكَ لِرَسُولِ اللَّهِ ﷺ. فَلَمْ يَرَ بِهِ بَأْساً.

9 ـ بَابُ ذَكَاةِ النَّادِّ مِنَ الْبَهَائِمِ

3183 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ. فَنَدَّ بَعِيرٌ. فَرَمَاهُ رَجُلٌ بِسَهْمٍ. فَقَالَ النَّبِيُّ ﷺ: «**إِنَّ لَهَا أَوَابِدَ**» أَحْسَبُهُ قَالَ «**كَأَوَابِدِ الْوَحْشِ. فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هٰكَذَا**».

some run away (I think he said) like wild animals: so, if you lose control over any of them, deal with it like that."

3184- It is narrated on the authority of Abu Al-Ushara' from his father that he said: I said: "O Messenger of Allah! Slaughtering (an animal) is not (regarded as valid) unless it is through the throat or the breast." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Even though if you (are forced by necessity to) pierce it in the thigh, it will suffice you (for slaughtering)."

[10] It Is Forbidden To Fix The Animal As A Target For Arrows, Or Mutilate Their Bodies

3185- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to mutilate (the bodies of) animals.

3186- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to fix animals as objects for arrows.

Comment: (This indeed leads to the torment of the animal, and if it dies because of throwing it with arrows, its flesh is unlawful to eat, and its skin is unlawful to use)

3187- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not take something having life as object for arrows."

3188- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to kill anything of animals by way of making it object for arrows.

[11] It Is Forbidden (To Eat) The Meat Of Such Of Animals As Eats What Is Impure

3189- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (eating and drinking) the meat and milk of such of animals as eats what is impure.

[12] The Flesh Of Horses

3190- It is narrated on the authority of Asma' Bint Abu Bakr that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we slaughtered a horse and eat of its meat (and he did not forbid us to do so).

3184 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْعُشَرَاءِ، عَنْ أَبِيهِ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا تَكُونُ الذَّكَاةُ إِلاَّ فِي الْحَلْقِ وَاللَّبَّةِ؟ قَالَ: «**لَوْ طَعَنْتَ فِي فَخِذِهَا لأَجْزَأَكَ**».

10 ـ بابُ النَّهْيِ عَنْ صَبْرِ البَهَائِمِ وعَنِ المُثْلَةِ

3185 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ عَنْ مُوسَى بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُمَثَّلَ بِالْبَهَائِمِ.

3186 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صَبْرِ الْبَهَائِمِ.

3187 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَتَّخِذُوا شَيْئاً فِيهِ الرُّوحُ غَرَضاً**».

3188 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. حَدَّثَنَا أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ شَيْءٌ مِنَ الدَّوَابِّ صَبْراً.

11 ـ بابُ النَّهْيِ عَنْ لُحُومِ الجَلاَّلَةِ

3189 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُحُومِ الْجَلاَّلَةِ وَأَلْبَانِهَا.

12 ـ بابُ لُحُومِ الخَيْلِ

3190 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ؛ قَالَتْ: نَحَرْنَا فَرَساً فَأَكَلْنَا مِنْ لَحْمِهِ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.

3191- It is narrated on the authority of Jabir Ibn Abdullah that he said: During the time of (conquering) Khaibar, we ate (the meat of) horses and asses.

[13] The Flesh Of Asses

3192- It is narrated on the authority of Abu Ishaq Ash-Shaibani that he said: I asked Abdullah Ibn Abu Awfa about the meat of donkeys, thereupon he said: We were stricken by starvation on the day of (the holy battle of) Khaibar while we were with the Messenger of Allah "Allah's blessing and peace be upon him", and at the same time, the people got donkeys from outside Medina. We slaughtered them and (started cooking them, and while) our vessels were boiling (with them), the caller of the Messenger of Allah "Allah's blessing and peace be upon him" pronounced: "Turn down the vessels and (spill out their contents, and) do not eat anything of the meat of donkeys!" we turned them down (and spilled out their contents). I asked Abdullah Ibn Abu Awfa: "Has he forbidden it?" he said: "We talk that the Messenger of Allah "Allah's blessing and peace be upon him" has forbidden it (the meat of donkeys) for they always eat what is impure."

3193- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib Al-Kindi that the Messenger of Allah "Allah's blessing and peace be upon him" forbade many things (and he started talking about them) until he made a mention of (the meat of) donkeys.

3194- It is narrated on the authority of Al-Barra' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to spill out the flesh of donkeys, be it cooked or raw; and afterwards, he did not tell us (to eat) it.

3195- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: We took part with the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Khaibar, and In the evening (after the conquest of the city), the people made huge fires. The Prophet "Allah's blessing and peace be upon him" said: "For what (kind of) cooking are you making the fire?") The people replied: "Meat of donkeys." The Prophet "Allah's blessing and peace be upon him" said: "Throw away the meat and break the pots." A man from amongst the people said: "O Allah's Apostle! Shall we throw away the meat and wash the pots instead?" He said: "(Yes, you can do) that too."

3196- It is narrated on the authority of Anas Ibn Malik that the caller of the Messenger of Allah "Allah's blessing and peace be upon him"

3191 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا أَبُو عَاصِمٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ. أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَكَلْنَا، زَمَنَ خَيْبَرَ، الْخَيْلَ وَحُمُرَ الْوَحْشِ.

13 ـ بابُ لُحُومِ الحُمُرِ الوَحْشِيَّةِ

3192 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ؛ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ، فَقَالَ: أَصَابَتْنَا مَجَاعَةٌ، يَوْمَ خَيْبَرَ، وَنَحْنُ مَعَ النَّبِيِّ ﷺ. وَقَدْ أَصَابَ الْقَوْمُ حُمُراً خَارِجاً مِنَ الْمَدِينَةِ. فَنَحَرْنَاهَا. وَإِنَّ قُدُورَنَا لَتَغْلِي، إِذْ نَادَىٰ مُنَادِي النَّبِيِّ ﷺ أَنِ اكْفَئُوا الْقُدُورَ وَلاَ تَطْعَمُوا مِنْ لُحُومِ الْحُمُرِ شَيْئاً. فَأَكْفَأْنَاهَا.

فَقُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَىٰ: حَرَّمَهَا تَحْرِيماً؟ قَالَ: تَحَدَّثْنَا أَنَّمَا حَرَّمَهَا رَسُولُ اللَّهِ ﷺ أَلْبَتَّةَ مِنْ أَجْلِ أَنَّهَا تَأْكُلُ الْعَذِرَةَ.

3193 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ. حَدَّثَنِي الْحَسَنُ بْنُ جَابِرٍ عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ الْكِنْدِيِّ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ أَشْيَاءَ. حَتَّى ذَكَرَ الْحُمُرَ الإِنْسِيَّةَ.

3194 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُلْقِيَ لُحُومَ الْحُمُرِ الأَهْلِيَّةِ نِيئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِهِ بَعْدُ.

3195 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الأَكْوَعِ؛ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ خَيْبَرَ. فَأَمْسَىٰ النَّاسُ قَدْ أَوْقَدُوا النِّيرَانَ. فَقَالَ النَّبِيُّ ﷺ: «**عَلاَمَ تُوقِدُونَ؟**» قَالُوا: عَلَى لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. فَقَالَ: «**أَهْرِيقُوا مَا فِيهَا وَاكْسِرُوهَا**» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَوْ نُهَرِيقُ مَا فِيهَا وَنَغْسِلُهَا؟ فَقَالَ النَّبِيُّ ﷺ «**أَوْ ذَاكَ**».

3196 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ مُنَادِيَ النَّبِيِّ ﷺ نَادَىٰ: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. فَإِنَّهَا رِجْسٌ.

announced: "Verily, Allah and His Messenger forbid you (to eat) the flesh of donkeys, for it is abominable."

[14] The Flesh Of Mules

3197- It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to eat the flesh of horses. I (Ata) asked him: What about (the meat of) mules? He said: No (we have never eaten it).

3198- It is narrated on the authority of Khalid Ibn Al-Walid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (to eat) the flesh of horses, mules and donkeys.

[15] The Meat Of A Fetus Is Made Lawful By Such (Slaughtering) As Makes Lawful The Meat Of The Mother

3199- It is narrated on the authority of Abu Sa'id that he said: We asked the Messenger of Allah "Allah's blessing and peace be upon him" about the fetus, thereupon he said: "Eat it if you so like, for its meat is made lawful by such (slaughtering) as makes lawful the meat of its mother."

14 ـ بابُ لُحُومِ البِغَالِ

3197 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. حَدَّثَنَا الثَّوْرِيُّ وَمَعْمَرٌ، جَمِيعاً عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ. قُلْتُ: فَالْبِغَالُ؟ قَالَ: لاَ.

3198 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّىٰ. حَدَّثَنَا بَقِيَّةُ. حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ، عَنْ صَالِحِ بْنِ يَحْيَىٰ بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ.

15 ـ بابٌ ذَكَاةُ الجَنِينِ ذَكَاةُ أُمِّهِ

3199 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، وَأَبُو خَالِدٍ الأَحْمَرُ، وَعَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: سَأَلْنَا رَسُولَ اللَّهِ ﷺ عَنِ الْجَنِينِ. فَقَالَ: «**كُلُوهُ إِنْ شِئْتُمْ. فَإِنَّ ذَكَاتَهُ ذَكَاةُ أُمِّهِ**».

قَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ الْكَوْسَجَ إِسْحَاقَ بْنَ مَنْصُورٍ يَقُولُ: فِي قَوْلِهِمْ: فِي الذَّكَاةِ لاَ يُقْضَىٰ بِهَا مَذِمَّةٌ. قَالَ: مَذِمَّةٌ بِكَسْرِ الذَّالِ مِنَ الذِّمَامِ. وَبِفَتْحِ الذَّالِ مِنَ الذَّمِّ.

(28) THE BOOK OF HUNTING

[1] Killing The Dogs Barring Such As Used For Hunting Or Guarding Farms

3200- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to kill the dogs. Then, he said: "What do they have to do with dogs?" he gave concession (to keep) the dog used for hunting.

3201- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to kill the dogs. Then, he said: "What do they have to do with dogs?" he gave concession (to keep) the dog used for guarding the farms, and such as used for guarding the sheep.

3202- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to kill the dogs.

3203- It is narrated on the authority of Salim from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having ordered loudly that the dogs should be killed. All dogs were then being killed barring such as used for hunting or guarding the cattle.

[2] It Is Forbidden To Keep But A Dog Used For Hunting, Guarding Farms Or Cattle

3204- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps a dog, (as much as) a Qirat is reduced from his deeds everyday, unless it is a dog used for guarding farms or cattle.

3205- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had the dogs not been one of the sects (created by Allah Almighty), I would have ordered that they should be killed; but anyway, you should kill the dark black among them; and there is no people, who keep a dog, barring such as used for guarding farms, hunting or guarding cattle, but that (as much as) two Qirats are reduced from their rewards everyday."

3206- It is narrated on the authority of Sufyan Ibn Abu Zuhair that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who keeps a dog which does not avail him in

28 ـ كِتَابُ الصَّيْدِ

1 ـ بابُ قَتْلِ الكِلابِ إلَّا كَلْبَ صَيْدٍ أوْ زَرْعٍ

3200 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا شَبَابَةُ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ؛ قَالَ: سَمِعْتُ مُطَرِّفاً يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ. ثُمَّ قَالَ: «**مَا لَهُمْ وَلِلْكِلاَبِ؟**» ثُمَّ رَخَّصَ لَهُمْ فِي كَلْبِ الصَّيْدِ.

3201 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ مُطَرِّفاً عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ. ثُمَّ قَالَ: «**مَا لَهُمْ وَلِلْكِلاَبِ؟**» ثُمَّ رَخَّصَ لَهُمْ فِي كَلْبِ الزَّرْعِ وَكَلْبِ الْعِينِ.

قَالَ بِنْدَارٌ: الْعِينُ حِيطَانُ الْمَدِينَةِ.

3202 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. أَنْبَأَنَا مَالِكُ بْنُ أَنَسٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْكِلاَبِ.

3203 ـ **حدّثنا** أَبُو طَاهِرٍ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، رَافِعاً صَوْتَهُ، يَأْمُرُ بِقَتْلِ الْكِلاَبِ. وَكَانَتِ الْكِلاَبُ تُقْتَلُ. إلاَّ كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ.

2 ـ بابُ النَّهْيِ عَنِ اقْتِنَاءِ الكَلْبِ إلَّا كَلْبَ صَيْدٍ أوْ حَرْثٍ أوْ مَاشِيَةٍ

3204 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ. حَدَّثَنِي يَحْيَىٰ بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اقْتَنَىٰ كَلْباً فَإِنَّهُ يَنْقُصُ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ. إلاَّ كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ**».

3205 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي شِهَابٍ. حَدَّثَنِي يُونُسُ بْنُ عُبَيْدٍ عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْلاَ أَنَّ الْكِلاَبَ أُمَّةٌ مِنَ الأُمَمِ، لأَمَرْتُ بِقَتْلِهَا. فَاقْتُلُوا مِنْهَا الأَسْوَدَ الْبَهِيمَ. وَمَا مِنْ قَوْمٍ اتَّخَذُوا كَلْباً، إلاَّ كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ أَوْ كَلْبَ حَرْثٍ، إلاَّ نَقَصَ مِنْ أُجُورِهِمْ، كُلَّ يَوْمٍ، قِيرَاطَانِ**».

3206 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ سُفْيَانَ بْنِ أَبِي زُهَيْرٍ؛ قَالَ:

guarding farms or cattle, (as much as) a Qirat is reduced from his deed everyday." It was said to him: "Did you hear that from the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes, by the Lord of this mosque."

[3] The Game Caught By A Dog

3207- It is narrated on the authority of Abu Tha'labah Al-Khushani: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Allah's Apostle! We are living in a land ruled by the people of the Scripture; can we take our meals in their utensils? In that land there is a plenty of game and I hunt the game with my bow and with my untamed and tamed hound. Then what is lawful for me to eat?" He said: "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat in theirs, but if you cannot get other than theirs, wash their utensils and eat in them. As for what you've mentioned that you live In land where there is a plenty of game, if you hunt an animal with your bow mention Allah's Name (on slaughtering it) and eat of it; and if you hunt something with your trained hound, mention Allah's Name (on slaughtering it) and eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

3208- It is narrated on the authority of Adi Ibn Hatim: I asked The Messenger of Allah "Allah's blessing and peace be upon him" saying: "We are people who hunt with these (trained) dogs, then (what should we do)?" He (The Prophet) said: "When you set off your trained dogs after having recited the name of Allah, then eat what they catch for you, even if it (the game) is killed, on the condition that (the hunting dog) has not eaten (any portion of the game). If it has eaten (the game), then don't eat it since I fear that it might have caught it for its own self; and do not eat if other dogs take part with your trained dogs."

[4] The Game Caught By A Dog Of The Magians Or By A Black Dog

3209- It Is Narrated On The Authority Of Jabir Ibn Abdullah That He Said: We Have Been Forbidden To Take The Game Caught By Their (The Magians') Dogs And Birds.

3210- It is narrated on the authority of Abu Dharr that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the dark black dog, thereupon he said: "It is (as evil and wicked as) a devil."

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اقْتَنَىٰ كَلْباً لاَ يُغْنِي عَنْهُ زَرْعاً وَلاَ ضَرْعاً، نَقَصَ مِنْ عَمَلِهِ، كُلَّ يَوْمٍ، قِيرَاطٌ».

3 ـ بابُ صَيْدِ الكَلْبِ

3207 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ. حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ. حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ. أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ أَهْلِ كِتَابٍ، نَأْكُلُ فِي آنِيَتِهِمْ. وَبِأَرْضِ صَيْدٍ، أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِيَ الْمُعَلَّمِ، وَأَصِيدُ بِكَلْبِيَ الَّذِي لَيْسَ بِمُعَلَّمٍ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا مَا ذَكَرْتَ أَنَّكُمْ فِي أَرْضِ أَهْلِ كِتَابٍ، فَلاَ تَأْكُلُوا فِي آنِيَتِهِمْ. إِلاَّ أَنْ لاَ تَجِدُوا مِنْهَا بُدًّا. فَإِنْ لَمْ تَجِدُوا مِنْهَا بُدًّا فَاغْسِلُوهَا وَكُلُوا فِيهَا. وَأَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الصَّيْدِ، فَمَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ. وَمَا صِدْتَ بِكَلْبِكَ الْمُعَلَّمِ، فَاذْكُرِ اسْمَ اللَّهِ وَكُلْ. وَمَا صِدْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ، فَأَدْرَكْتَ ذَكَاتَهُ، فَكُلْ».

3208 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا بَيَانُ بْنُ بِشْرٍ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنَّا قَوْمٌ نَصِيدُ بِهٰذِهِ الْكِلاَبِ. قَالَ: «إِذَا أَرْسَلْتَ كِلاَبَكَ الْمُعَلَّمَةَ، وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا، فَكُلْ مَا أَمْسَكْنَ عَلَيْكَ إِنْ قَتَلْنَ. إِلاَّ أَنْ يَأْكُلَ الْكَلْبُ. فَإِنْ أَكَلَ الْكَلْبُ فَلاَ تَأْكُلْ. فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ. وَإِنْ خَالَطَهَا كِلاَبٌ أُخَرُ، فَلاَ تَأْكُلْ».

قَالَ ابْنُ مَاجَةَ: سَمِعْتُهُ، يَعْنِي عَلِيَّ بْنَ الْمُنْذِرِ يَقُولُ: حَجَجْتُ ثَمَانِيَةً وَخَمْسِينَ حِجَّةً. أَكْثَرُهَا رَاجِلٌ.

4 ـ بابُ صَيْدِ كَلْبِ المَجُوسِ والكَلْبِ الأَسْوَدِ البَهِيمِ

3209 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ حَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: نُهِينَا عَنْ صَيْدِ كَلْبِهِمْ وَطَائِرِهِمْ. يَعْنِي الْمَجُوسَ.

3210 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْكَلْبِ الأَسْوَدِ الْبَهِيمِ. فَقَالَ: «شَيْطَانٌ».

[5] Hunting With The Help Of A Bow

3211- It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat what you catch with the help of your bow."

3212- It is narrated on the authority of Adi Ibn Hatim that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We are a people who throw (the game with our bows)." On that he said: "If you throw (your bow) and it (the game) is injured, eat what you injures (and mention Allah's Name on it)."

[6] When A Game Disappears For A Night (After injuring It)

3213- It is narrated on the authority of Adi Ibn Hatim that he said: I asked: "O Messenger of Allah! (Sometimes) I throw a game (with an arrow) and it disappears from me for a night." On that he said: "If you find in it only your arrow, and you find nothing other than it, you might eat it."

[7] Hunting With The Help Of A Piece Of Wood Provided With A Sharp Piece Of Iron

3214- It is narrated on the authority of Adi Ibn Hatim: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, (i.e. with a hit by its broad side) then the game is unlawful (to eat) for it has been beaten to death."

3215- It is narrated on the authority of Adi Ibn Hatim: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said:" Do not unless it injures (and causes the blood to flow)."

[8] When A Portion Is Cut Off From A Living Animal

3216- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever (portion) is cut off from a living animal, that portion is (as unlawful as the) dead."

3217- It is narrated on the authority of Tamim Ad-Dari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Towards the end of this time, there will come some people, who will cut

5 ـ بابُ صَيْدِ القَوْسِ

3211 ـ **حدّثنا** أَبُو عُمَيْرٍ عِيسَى بْنُ مُحَمَّدٍ النَّحَّاسُ، وَعِيسَى بْنُ يُونُسَ الرَّمْلِيُّ، قَالاَ: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنِ الأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**كُلْ مَا رَدَّتْ عَلَيْكَ قَوْسُكَ**».

3212 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ نَرْمِي. قَالَ: «**إِذَا رَمَيْتَ وَخَزَقْتَ، فَكُلْ مَا خَزَقْتَ**».

6 ـ بابُ الصَّيْدِ يَغِيبُ لَيْلَةً

3213 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَرْمِي الصَّيْدَ فَيَغِيبُ عَنِّي لَيْلَةً؟ قَالَ: «**إِذَا وَجَدْتَ فِيهِ سَهْمَكَ، وَلَمْ تَجِدْ فِيهِ شَيْئاً غَيْرَهُ، فَكُلْهُ**».

7 ـ بابُ صَيْدِ المِعْرَاضِ

3214 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ. ح وَحَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالاَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الصَّيْدِ بِالْمِعْرَاضِ. قَالَ: «**مَا أَصَبْتَ بِحَدِّهِ، فَكُلْ. وَمَا أَصَبْتَ بِعَرْضِهِ، فَهُوَ وَقِيذٌ**».

3215 ـ **حدّثنا** عَمْرُو بْنُ عَبْدِ اللَّهِ. حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَرِثِ النَّخَعِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ؛ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْمِعْرَاضِ؟ فَقَالَ: «**لاَ تَأْكُلْ إِلاَّ أَنْ يَخْزِقَ**».

8 ـ بابُ ما قُطِعَ مِنَ البَهِيمَةِ وهِيَ حَيَّةٌ

3216 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا مَعْنُ بْنُ عِيسَى عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ عُمَرَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «**مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ، فَمَا قُطِعَ مِنْهَا فَهُوَ مَيْتَةٌ**».

3217 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا أَبُو بَكْرٍ الْهُذَلِيُّ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ تَمِيمٍ الدَّارِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يَجُبُّونَ أَسْنِمَةَ الإِبِلِ، وَيَقْطَعُونَ أَذْنَابَ الْغَنَمِ. أَلاَ، فَمَا قُطِعَ مِنْ حَيٍّ، فَهُوَ مَيْتٌ**».

off the humps of camels and the buttocks of sheep: behold! Whatever (portion) is cut off from a living animal is (as unlawful as the) dead."

[9] Catching Fish And Locusts

3218- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Two (kinds of) dead are made lawful for us (to eat): the fish and the locusts."

3219- It is narrated on the authority of Salman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about locusts thereupon he said: "They constitute the greatest of Allah's soldiers in number (to be directed upon such of His servants as He pleases): neither do I eat it, nor do I forbid it."

3220- It is narrated on the authority of Anas Ibn Malik that he said: The wives of the Messenger of Allah "Allah's blessing and peace be upon him" used to send to each other as gift the (cooked) locusts on dishes.

3221- It is narrated on the authority of both Jabir and Anas Ibn Malik that whenever the Messenger of Allah "Allah's blessing and peace be upon him" invoked evil upon the locusts, he would say: "O Allah! Destroy the huge among them, and kill the small among them, damage their eggs, and cut off the remaining of them, and keep away their mouths from our sources of living and sustenance: You are the One Who answer the invocation!" a man said: "O Messenger of Allah! How do you invoke (Allah) to cut off the remaining portion of some of Allah's soldiers?" on that he replied: "The locusts is produced from the sneezing of the fish in the sea." Hashim said: Ziyad said: Somebody told me that he saw the fish ejecting that (out of their mouths in the sea).

3222- It is narrated on the authority of Abu Hurairah that he said: We set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" to perform Hajj or Umrah, and (on the way) a sect of locusts faced us, which we started striking with our whips and sandals. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat that, since it is game brought by the sea."

[10] What Is Forbidden To Be Killed

3223- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing the As-sorad, the frog, the ant, and the hoopoe.

9 ـ بابُ صَيْدِ الحِيتَانِ والجَرَادِ

3218 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أُحِلَّتْ لَنَا مَيْتَتَانِ: الْحُوتُ وَالْجَرَادُ**».

3219 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ، ونَصْرُ بْنُ عَلِيٍّ، قَالاَ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَىٰ بْنِ عُمَارَةَ. حَدَّثَنَا أَبُو الْعَوَّامِ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْجَرَادِ؟ فَقَالَ: «**أَكْثَرُ جُنُودِ اللَّهِ. لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ**».

3220 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي سَعِيدٍ (سَعْدٍ) الْبَقَّالِ، سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ يَتَهَادَيْنَ الْجَرَادَ عَلَى الأَطْبَاقِ.

3221 ـ **حدّثنا** هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ بْنِ عُلاَثَةَ عَنْ مُوسَىٰ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَابِرٍ وَأَنَسِ بْنِ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ، إِذَا دَعَا عَلَى الْجَرَادِ، قَالَ: «**اللَّهُمَّ أَهْلِكْ كِبَارَهُ. وَاقْتُلْ صِغَارَهُ. وَأَفْسِدْ بَيْضَهُ. وَاقْطَعْ دَابِرَهُ. وَخُذْ بِأَفْوَاهِهَا عَنْ مَعَايِشِنَا وَأَرْزَاقِنَا. إِنَّكَ سَمِيعُ الدُّعَاءِ**» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ كَيْفَ تَدْعُو عَلَى جُنْدٍ مِنْ أَجْنَادِ اللَّهِ بِقَطْعِ دَابِرِهِ؟ قَالَ: «**إِنَّ الْجَرَادَ نَثْرَةُ الْحُوتِ فِي الْبَحْرِ**».

قَالَ هَاشِمٌ: قَالَ زِيَادٌ: فَحَدَّثَنِي مَنْ رَأَىٰ الْحُوتَ يَنْثُرُهُ.

3222 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي الْمُهَزِّمِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي حَجَّةٍ أَوْ عُمْرَةٍ. فَاسْتَقْبَلَنَا رِجْلٌ مِنْ جَرَادٍ، أَوْ ضَرْبٌ مِنْ جَرَادٍ. فَجَعَلْنَا نَضْرِبُهُنَّ بِأَسْوَاطِنَا وَنِعَالِنَا. فَقَالَ النَّبِيُّ ﷺ: «**كُلُوهُ. فَإِنَّهُ مِنْ صَيْدِ الْبَحْرِ**».

10 ـ بابُ ما يُنْهَى عَنْ قَتْلِهِ

3223 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ الْوَهَّابِ، قَالاَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْفَضْلِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ الصُّرَدِ وَالضِّفْدَعِ وَالنَّمْلَةِ وَالْهُدْهُدِ.

3224- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade killing four things: the ant, the bee, the hoopoe, and the As-sorad.

3225- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "An ant bit a certain Prophet who ordered the village of ants to be burnt. He was inspired by Allah almighty: "If you were bitten by an ant, would you order that the whole nation (of ants) which celebrates the Glories (of Allah) to be burnt?"

[11] It Is Forbidden To Throw With Pebbles

3226- It is narrated on the authority of Sa'id Ibn Jubair that once, a nephew of Abdullah Ibn Mughaffal threw a pebble, thereupon Abdullah forbade him to do so, on the basis that the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it saying: "No doubt, it neither (helps) catch a game, nor does it wound an enemy (severely so that it might be of significance): but it just breaks the tooth and gouges the eye." But he (Abdullah's nephew) did it once again, thereupon his uncle said to him: "Do I tell you that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that, and (in spite of that) you come to throw pebbles once again? Indeed! I would never talk to you!"

3227- It is narrated on the authority of Abdullah Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" forbade throwing with pebbles saying: "No doubt, it neither kills a game, nor does it wound an enemy (severely so that it might be of significance): but it just gouges the eye and breaks the tooth."

[12] Killing The Salamanders

3228- It is narrated on the authority of Umm Sharik that the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to kill the salamanders.

3229- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a salamander from the first strike will have such and such good deeds (one hundred is mentioned); and he, who kills it from the second strike will have such and such deeds, lesser than the former (seventy is mentioned); and he, who kills it from the third strike will have such and such good deeds, lesser than what he mentioned in the second time."

3224 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةِ وَالنَّحْلِ وَالْهُدْهُدِ وَالصُّرَدِ.

3225 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ، وَأَحْمَدُ بْنُ عِيسَى الْمِصْرِيَّانِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ نَبِيِّ اللَّهِ ﷺ قَالَ: «**إِنَّ نَبِيًّا مِنَ الأَنْبِيَاءِ قَرَصَتْهُ نَمْلَةٌ. فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ. فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: فِي أَنْ قَرَصَتْكَ نَمْلَةٌ، أَهْلَكْتَ أُمَّةً مِنَ الأُمَمِ تُسَبِّحُ؟**».

حدّثنا مُحَمَّدُ بْنُ يَحْيَىٰ. حَدَّثَنَا أَبُو صَالِحٍ. حَدَّثَنِي اللَّيْثُ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ بِإِسْنَادِهِ، نَحْوَهُ. وَقَالَ: قَرَصَتْ.

11 ـ بَابُ النَّهْيِ عَنِ الْخَذْفِ

3226 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ؛ أَنَّ قَرِيباً لِعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ خَذَفَ. فَنَهَاهُ، وَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْخَذْفِ. وَقَالَ: «**إِنَّهَا لاَ تَصِيدُ صَيْداً وَلاَ تَنْكَأُ عَدُوًّا. وَلٰكِنَّهَا تَكْسِرُ السِّنَّ وَتَفْقَأُ الْعَيْنَ**» قَالَ: فَعَادَ. فَقَالَ: أُحَدِّثُكَ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْهُ ثُمَّ عُدْتَ؟ لاَ أُكَلِّمُكَ أَبَداً.

3227 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عُبَيْدُ بْنُ سَعِيدٍ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عُقْبَةَ بْنِ صُهْبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ؛ قَالَ: نَهَىٰ النَّبِيُّ ﷺ عَنِ الْخَذْفِ، وَقَالَ: «**إِنَّهَا لاَ تَقْتُلُ الصَّيْدَ وَلاَ تَنْكِي الْعَدُوَّ. وَلٰكِنَّهَا تَفْقَأُ الْعَيْنَ وَتَكْسِرُ السِّنَّ**».

12 ـ بَابُ قَتْلِ الْوَزَغِ

3228 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الأَوْزَاغِ.

3229 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَنْ قَتَلَ وَزَغاً فِي أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً. وَمَنْ قَتَلَهَا فِي الثَّانِيَةِ، فَلَهُ كَذَا وَكَذَا (أَدْنَىٰ مِنَ الأُولَىٰ) وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً (أَدْنَىٰ مِنَ الَّذِي ذَكَرَهُ فِي الْمَرَّةِ الثَّانِيَةِ)**».

3230- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" described the salamander as wicked.

3231- It is narrated on the authority of Sa'ibah, the freed slave-woman of Al-Fakih Ibn Al-Mughirah that she went to visit A'ishah and found a spear in her house, thereupon she said: "O Mother of Believers! What do you do with that spear?" she said: "We kill the salamanders with it, for the Messenger of Allah "Allah's blessing and peace be upon him" told us that when Abraham was thrown in the fire, there was no animal on earth but that it took part in extinguishing it, barring the salamander, which rather kept on blowing in it (in order to flame it more). The Messenger of Allah "Allah's blessing and peace be upon him" ordered that it should be killed.

[13] What About Eating Such Of Wild Animals As Has Fangs

3232- It is narrated on the authority of Abu Tha'labah Al-Khushani that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to eat such of wild animals as has fangs. Az-Zuhri said: I did not hear of that until I went to Sham.

3233- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to eat such of wild animals as has fangs."

3234- It is narrated on the authority of Ibn Abbas that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade to eat such of wild animals as has fangs, and such of birds as has paws.

[14] What About Wolf And Fox

3235- It is narrated on the authority of Khuzaimah Ibn Jaz' that he said: I said: "O Messenger of Allah! I have come to ask you about the animals of the earth: what do you say about (eating) the fox?" he said: "Who does eat the fox (since it is unlawful)?" I said: "O Messenger of Allah! What do you say about the wolf?" he said: "Does anyone in whom there is good eat the wolf?"

[15] What About Hyena

3236- It is narrated on the authority of Ibn Abu Ammar: Abd Ar-Rahman that he said: I asked Jabir Ibn Abdullah about the hyena: "Is it a game?" he answered in the affirmative. I asked: "(Is it lawful for) me to eat it?" he answered in the affirmative. I asked: "Is it something you heard

3230 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْوَزَغِ: «**الْفُوَيْسِقَةُ**».

3231 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ نَافِعٍ، عَنْ سَائِبَةَ، مَوْلاَةِ الْفَاكِهِ بْنِ الْمُغِيرَةِ؛ أَنَّهَا دَخَلَتْ عَلَى عَائِشَةَ فَرَأَتْ فِي بَيْتِهَا رُمْحاً مَوْضُوعاً. فَقَالَتْ: يَا أُمَّ الْمُؤْمِنِينَ؟ مَا تَصْنَعِينَ بِهٰذَا؟ قَالَتْ: نَقْتُلُ بِهِ هٰذِهِ الأَوْزَاغَ. فَإِنَّ نَبِيَّ اللَّهِ ﷺ أَخْبَرَنَا أَنَّ إِبْرَاهِيمَ، لَمَّا أُلْقِيَ فِي النَّارِ لَمْ تَكُنْ فِي الأَرْضِ دَابَّةٌ إِلاَّ أَطْفَأَتِ النَّارَ. غَيْرَ الْوَزَغِ. فَإِنَّهَا كَانَتْ تَنْفُخُ عَلَيْهِ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِهِ.

13 ـ بَابُ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ

3232 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ. أَخْبَرَنِي أَبُو إِدْرِيسَ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ؛ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

قَالَ الزُّهْرِيُّ: وَلَمْ أَسْمَعْ بِهٰذَا حَتَّى دَخَلْتُ الشَّامَ.

3233 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ، قَالاَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ بْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «**أَكْلُ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ حَرَامٌ**».

3234 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ، يَوْمَ خَيْبَرَ، عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ.

14 ـ بَابُ الذِّئْبِ وَالثَّعْلَبِ

3235 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ عَنْ مُمَهَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ، عَنْ أَخِيهِ خُزَيْمَةَ بْنِ جَزْءٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ جِئْتُكَ لأَسْأَلَكَ عَنْ أَحْنَاشِ الأَرْضِ، مَا تَقُولُ فِي الثَّعْلَبِ؟ قَالَ: «**وَمَنْ يَأْكُلُ الثَّعْلَبَ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي الذِّئْبِ؟ قَالَ: «**وَيَأْكُلُ الذِّئْبَ أَحَدٌ فِيهِ خَيْرٌ؟**».

15 ـ بَابُ الضَّبُعِ

3236 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ الْمَكِّيُّ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ (وَهُوَ عَبْدُ الرَّحْمٰنِ)؛ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنِ الضَّبُعِ، أَصَيْدٌ هُوَ؟ قَالَ: نَعَمْ. قُلْتُ: آكُلُهَا؟ قَالَ: نَعَمْ. قُلْتُ: أَشَيْءٌ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ.

from the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative.

3237- It is narrated on the authority of Khuzaimah Ibn Jaz' that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about (eating) the hyena, thereupon he said: "Who does eat the hyena?"

[16] What About The Mastigure

3238- It is narrated on the authority of Thabit Ibn Yazid Al-Ansari that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" (on journey) when the people got mastigures, which they roasted and then ate. I got one, roasted it, and brought to the Messenger of Allah "Allah's blessing and peace be upon him", who then took a leaf stalk therewith he started counting his fingers, and said: "From amongst the Israelites, there was a sect, who were transformed into (animals like) mastigures on earth, and I do not know, perhaps these (mastigures) might belong to them." I said to him: "The people roasted and ate them." Neither he ate, nor did he forbid that.

3239- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" did not forbid (eating) the mastigure, but he himself had aversion towards it; and it is the food of the majority of shepherds, and Allah Almighty never makes it of benefit for other than one, and had it been with me, I would have eaten it.

(...) The same is narrated on the authority of Jabir from Umar Ibn Al-Khattab from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters.

3240- It is narrated on the authority of Abu Sa'id Al-Khudri that once, a man from the (poor people of those of) Suffah called the Messenger of Allah "Allah's blessing and peace be upon him" after he had finished from the prayer and turned away: "O Messenger of Allah! In our land, there is a plenty of mastigures: what do you see in (eating) mastigures?" he said: "I was informed that those belong to a sect (from amongst the sects of the Israelites) who were transformed (into animals)." He neither ordered (him to eat) it, nor did he forbid it.

3241- It is narrated on the authority of Ibn Abbas from Khalid Ibn Al-Walid: A roasted mastigure was brought to The Prophet "Allah's blessing and peace be upon him" who stretched his hand towards it to eat, but it was said to him: "O Messenger of Allah! It is the meat of a mastigure." Then, he lifted his hand (from it). Khalid asked: "Is it (the meat of a) mastigure unlawful to eat?" The Prophet "Allah's blessing and peace be upon him"

3237 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ وَاضِحٍ، عَنِ ابْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ، عَنْ خُزَيْمَةَ بْنِ جَزْءٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي الضَّبُعِ؟ قَالَ: «**وَمَنْ يَأْكُلُ الضَّبُعَ؟**».

16 ـ بَابُ الضَّبِّ

3238 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ ثَابِتِ بْنِ يَزِيدَ الأَنْصَارِيِّ؛ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ. فَأَصَابَ النَّاسُ ضِبَاباً. فَاشْتَوَوْهَا فَأَكَلُوا مِنْهَا. فَأَصَبْتُ مِنْهَا ضَبًّا فَشَوَيْتُهُ. ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ. فَأَخَذَ جَرِيدَةً فَجَعَلَ يَعُدُّ بِهَا أَصَابِعَهُ. فَقَالَ: «**إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ دَوَابَّ فِي الأَرْضِ. وَإِنِّي لاَ أَدْرِي لَعَلَّهَا هِيَ**» فَقُلْتُ: إِنَّ النَّاسَ قَدِ اشْتَوَوْهَا فَأَكَلُوهَا. فَلَمْ يَأْكُلْ وَلَمْ يَنْهَ.

3239 ـ **حدّثنا** أَبُو إِسْحَاقَ الْهَرَوِيُّ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ النَّبِيَّ ﷺ لَمْ يُحَرِّمِ الضَّبَّ. وَلَكِنْ قَذِرَهُ. وَإِنَّهُ لَطَعَامُ عَامَّةِ الرِّعَاءِ. وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَنْفَعُ بِهِ غَيْرَ وَاحِدٍ. وَلَوْ كَانَ عِنْدِي لأَكَلْتُهُ.

حدّثنا أَبُو سَلَمَةَ يَحْيَىٰ بْنُ خَلَفٍ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ، عَنْ جَابِرٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

3240 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَادَىٰ رَسُولَ اللَّهِ ﷺ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، حِينَ انْصَرَفَ مِنَ الصَّلاَةِ. فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَرْضَنَا أَرْضٌ مَضَبَّةٌ. فَمَا تَرَىٰ فِي الضِّبَابِ؟ قَالَ: «**بَلَغَنِي أَنَّهُ أُمَّةٌ مُسِخَتْ**» فَلَمْ يَأْمُرْ بِهِ، وَلَمْ يَنْهَ عَنْهُ.

3241 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّىٰ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ. حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِضَبٍّ مَشْوِيٍّ، فَقُرِّبَ إِلَيْهِ، فَأَهْوَىٰ بِيَدِهِ لِيَأْكُلَ مِنْهُ. فَقَالَ لَهُ مَنْ حَضَرَهُ: يَا رَسُولَ اللَّهِ إِنَّهُ لَحْمُ ضَبٍّ. فَرَفَعَ يَدَهُ عَنْهُ. فَقَالَ لَهُ خَالِدٌ: يَا رَسُولَ اللَّهِ أَحَرَامٌ الضَّبُّ؟ قَالَ: «**لاَ. وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِي، فَأَجِدُنِي أَعَافُهُ**». قَالَ: فَأَهْوَىٰ خَالِدٌ إِلَى الضَّبِّ، فَأَكَلَ مِنْهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ إِلَيْهِ.

said: "No, but it does not exist in the land of my people, so I hate it." Khalid ate (it) while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at him.

3242- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not forbid (eating he flesh of) mastigure (even though I disgust it)."

[17] What About The Rabbit

3243- It is narrated on the authority of Anas Ibn Malik that he said: We passed by Marr Az-Zahran, and we pursued a rabbit, and although they ran after it, they failed to get it; and when I ran after it once again, I was able to catch it. I brought it to Abu Talhah, who slaughtered it, and sent its back and hip to the Messenger of Allah "Allah's blessing and peace be upon him"; and he accepted it.

3244- It is narrated on the authority of Muhammad Ibn Safwan that he came upon the Messenger of Allah "Allah's blessing and peace be upon him" with two rabbits, which he was hanging, and he said: O Messenger of Allah! I got those rabbits, and could find no weapon therewith to slaughter them. So, I slaughtered them with the sharp (edge of a) white stone: should I eat of them?" he said: "Eat."

3245- It is narrated on the authority of Khuzaimah Ibn Jaz' that he said: I said: "O Messenger of Allah! I've come to ask you about the animals of the earth: what do you say about the mastigure?" he said: "I neither eat it, nor do I forbid it." I said: "Then, I eat of such as you have not made unlawful: but what is the reason (that you do not eat it) O Messenger of Allah?" he said: "A sect from amongst the sects of people was lost, and I saw (in them) a character which arouses in me doubt (that they might belong to that sect)." I said: "O Messenger of Allah! What do you say about the rabbit?" he said: "I neither eat it nor do I forbid it." I said: "Then, I eat of such as you have not made lawful: why (do you not eat it) O Messenger of Allah?" he said: "I was informed that (the female among) those get blood (of menses like women)."

[18] The Food Of The Sea

3246- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sea is that, whose water is pure, and whose dead (animals) are lawful (to eat)." Abu Abdullah says: I was reported that Abu Ubaidah Al-Jawad said: This is half the knowledge, for the world consists of both land and sea, and he gave you verdict about the sea, and there remains what is related to the land.

3242 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّى. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ أُحَرِّمُ**» يَعْنِي الضَّبَّ.

17 ـ بابُ الأَرْنَبِ

3243 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَرَرْنَا بِمَرِّ الظَّهْرَانِ فَأَنْفَجْنَا أَرْنَباً. فَسَعَوْا عَلَيْهَا. فَلَغَبُوا. فَسَعَيْتُ حَتَّى أَدْرَكْتُهَا. فَأَتَيْتُ بِهَا أَبَا طَلْحَةَ، فَذَبَحَهَا. فَبَعَثَ بِعَجُزِهَا وَوَرِكِهَا إِلَى النَّبِيِّ ﷺ، فَقَبِلَهَا.

3244 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَفْوَانَ؛ أَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ بِأَرْنَبَيْنِ، مُعَلَّقَهُمَا. فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ هٰذَيْنِ الأَرْنَبَيْنِ، فَلَمْ أَجِدْ حَدِيدَةً أُذَكِّيهِمَا بِهَا. فَذَكَّيْتُهُمَا بِمَرْوَةٍ أَفَآكُلُ؟ قَالَ: «**كُلْ**».

3245 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَحْيَى بْنُ وَاضِحٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الْكَرِيمِ بْنِ أَبِي الْمُخَارِقِ، عَنْ حِبَّانَ بْنِ جَزْءٍ، عَنْ أَخِيهِ خُزَيْمَةَ بْنِ جَزْءٍ؛ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ جِئْتُكَ لِأَسْأَلَكَ عَنْ أَحْنَاشِ الأَرْضِ. مَا تَقُولُ فِي الضَّبِّ؟ قَالَ: «**لاَ آكُلُهُ، وَلاَ أُحَرِّمُهُ**» قَالَ: قُلْتُ: فَإِنِّي آكُلُ مِمَّا لَمْ تُحَرِّمْ. وَلِمَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «**فُقِدَتْ أُمَّةٌ مِنَ الأُمَمِ. وَرَأَيْتُ خَلْقاً رَابَنِي**» قُلْتُ: يَا رَسُولَ اللَّهِ مَا تَقُولُ فِي الأَرْنَبِ؟ قَالَ: «**لاَ آكُلُهُ وَلاَ أُحَرِّمُهُ**» قُلْتُ: فَإِنِّي آكُلُ مِمَّا لَمْ تُحَرِّمْ. وَلِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**نُبِّئْتُ أَنَّهَا تَدْمَى**».

18 ـ بابُ الطَّافِي مِنْ صَيْدِ البَحْرِ

3246 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ. حَدَّثَنِي صَفْوَانُ بْنُ سُلَيْمٍ عَنْ سَعِيدِ بْنِ سَلَمَةَ، مِنْ آلِ ابْنِ الأَزْرَقِ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ، وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ، حَدَّثَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْبَحْرُ الطَّهُورُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ**».

قَالَ أَبُو عَبْدِ اللَّهِ: بَلَغَنِي عَنْ أَبِي عُبَيْدَةَ الْجَوَادِ أَنَّهُ قَالَ: هٰذَا نِصْفُ الْعِلْمِ. لِأَنَّ الدُّنْيَا بَرٌّ وَبَحْرٌ. فَقَدْ أَفْتَاكَ فِي الْبَحْرِ، وَبَقِيَ الْبَرُّ.

3247- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat what is ejected or raised by the sea, and do not eat what dies in it and then floats."

[19] What About The Crow

3248- It is narrated on the authority of Ibn Umar that he said: Who dares to eat the crow, since the Messenger of Allah "Allah's blessing and peace be upon him" described it as wicked? By Allah! It does not belong to those good (and lawful) things.

3249- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The female-snake is wicked; the scorpion is wicked; the mouse is wicked; and the crow is wicked." It was said to Al-Qasim: "Is it (lawful to) eat the crow?" on that he said: "Who dares to eat it since the Messenger of Allah "Allah's blessing and peace be upon him" described as wicked?"

[20] What About The Cat

3250- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating (the meat of) and taking the price of the cat.

3247 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا يَحْيَىٰ بْنُ سُلَيْمٍ الطَّائِفِيُّ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا أَلْقَىٰ الْبَحْرُ أَوْ جَزَرَ عَنْهُ فَكُلُوهُ. وَمَا مَاتَ فِيهِ فَطَفَا، فَلاَ تَأْكُلُوهُ»**.

19 ـ بابُ الغُرَابِ

3248 ـ **حدّثنا** أَحْمَدُ بْنُ الأَزْهَرِ النَّيْسَابُورِيُّ. حَدَّثَنَا الْهَيْثَمُ بْنُ جَمِيلٍ. حَدَّثَنَا شَرِيكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: مَنْ يَأْكُلُ الْغُرَابَ، وَقَدْ سَمَّاهُ رَسُولُ اللَّهِ ﷺ فَاسِقاً؟ وَاللَّهِ مَا هُوَ مِنَ الطَّيِّبَاتِ.

3249 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا الأَنْصَارِيُّ. حَدَّثَنَا الْمَسْعُودِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«الْحَيَّةُ فَاسِقَةٌ، وَالْعَقْرَبُ فَاسِقَةٌ، وَالْفَأْرَةُ فَاسِقَةٌ، وَالْغُرَابُ فَاسِقٌ»**.

فَقِيلَ لِلْقَاسِمِ: أَيُؤْكَلُ الْغُرَابُ؟ قَالَ: مَنْ يَأْكُلُهُ بَعْدَ قَوْلِ رَسُولِ اللَّهِ ﷺ فَاسِقاً؟

20 ـ بابُ الهِرَّةِ

3250 ـ **حدّثنا** الْحُسَيْنُ بْنُ مَهْدِيٍّ. أَنْبَأَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا عُمَرُ بْنُ زَيْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْهِرَّةِ وَثَمَنِهَا.

(29) THE BOOK OF FOOD

[1] Serving Others With Food

3251- It is narrated on the authority of Abdullah Ibn Salam that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" reached Medina, the people hastened to go to him, and it was said: "The Messenger of Allah "Allah's blessing and peace be upon him" has arrived! The Messenger of Allah "Allah's blessing and peace be upon him" has arrived!" (This was said) thrice. I went to him among the people in order to see him. When I saw clearly his face, I came to know that his face was not the face of a liar. The first thing I heard him having said was: "O people! Spread peace (among yourselves), serve (the poor and indigent) with food, offer (supererogatory) prayers at night while the people are asleep, perchance you would be admitted to the Garden peacefully."

3252- It is narrated on the authority of Nafi' that Abdullah Ibn Umar said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Spread peace among yourselves (i.e. great each other with peace); serve (others) with food, and be brothers (in the religion of Allah) as you have been commanded by Allah Almighty."

3253- It is narrated on the authority of Abdullah Ibn Amr that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! Which (deed in) Islam is best?" he said: "It is to serve (the indigent and needy) with food, and greet with peace whomever you do or do not recognize."

[2] The Food Of One Could Be Sufficient For Two

3254- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The food of one could be sufficient for two; and the food of two might be sufficient for four; and the food of four might be sufficient for eight."

3255- It is narrated on the authority of Salim Ibn Abdullah from his father from his grandfather Umar Ibn Al-Khattab that Allah's Apostle "Allah's blessing and peace be upon him" said: "The food of one could be sufficient for two; and the food of two might be sufficient for three and even four; and the food of four might be sufficient for five and even six."

29 ـ كِتَابُ الأَطْعِمَةِ

1 ـ بابُ إِطْعَامِ الطَّعَامِ

3251 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عَوْفٍ، عَنْ زُرَارَةَ بْنِ أَوْفَىٰ. حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَلاَمٍ؛ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، انْجَفَلَ النَّاسُ قِبَلَهُ. وَقِيلَ: قَدْ قَدِمَ رَسُولُ اللَّهِ ﷺ. قَدْ قَدِمَ رَسُولُ اللَّهِ ﷺ. قَدْ قَدِمَ رَسُولُ اللَّهِ ﷺ. ثَلاَثاً. فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ. فَلَمَّا تَبَيَّنْتُ وَجْهَهُ، عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ. فَكَانَ أَوَّلَ شَيْءٍ سَمِعْتُهُ تَكَلَّمَ بِهِ أَنْ قَالَ: **«يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلاَمَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلاَمٍ»**.

3252 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَىٰ الأَزْدِيُّ. حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ؛ قَالَ سُلَيْمَانُ بْنُ مُوسَىٰ. حُدِّثْنَا عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«أَفْشُوا السَّلاَمَ، وَأَطْعِمُوا الطَّعَامَ، وَكُونُوا إِخْوَاناً كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ»**.

3253 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَيُّ الإِسْلاَمِ خَيْرٌ؟ قَالَ: **«تُطْعِمَ الطَّعَامَ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ»**.

2 ـ بابٌ «طَعَامُ الوَاحِدِ يَكْفِي الاثْنَيْنِ»

3254 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ زِيَادٍ الأَسَدِيُّ. أَنْبَأَنَا ابْنُ جُرَيْجٍ. أَنْبَأَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«طَعَامُ الْوَاحِدِ يَكْفِي الاثْنَيْنِ. وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ، وَطَعَامُ الأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ»**.

3255 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَىٰ. حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَهْرَمَانُ آلِ الزُّبَيْرِ، قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ طَعَامَ الْوَاحِدِ يَكْفِي الاثْنَيْنِ. وَإِنَّ طَعَامَ الاثْنَيْنِ يَكْفِي الثَّلاَثَةَ وَالأَرْبَعَةَ. وَإِنَّ طَعَامَ الأَرْبَعَةِ يَكْفِي الْخَمْسَةَ وَالسِّتَّةَ»**.

[3] The Faithful Believer Eats In One Intestine; And The Infidel Eats In Seven Intestines

3256- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer eats in one intestine; and the infidel eats (as much as if it is) in seven intestines."

3257- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The infidel eats (as much as if it is) in seven intestines; and the faithful believer eats in one intestine."

3258- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer eats in one intestine; and the infidel eats (as much as if it is) in seven intestines."

[4] It Is Forbidden To Condemn Food

3259- It is narrated on the authority of Abu Hurairah that he said: Never has the Messenger of Allah "Allah's blessing and peace be upon him" condemned (any kind of) food: if he approved of it, he would eat it, otherwise, he would leave it.

(...) A Hadith like this is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[5] Offering Ablution On Having A Meal

3260- It is narrated on he authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who likes that Allah should increase the good of his house (by blessing him in sustenance and livelihood), let him offer ablution once his lunch is served, and once it is lifted."

3261- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" came out of the offices of nature, and then the food was brought to him. A man said: "O Messenger of Allah! Should I not bring (water for) your ablution?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would I like to perform prayer (so that I should offer ablution)?"

3 ـ بابٌ «المُؤْمِنُ يَأْكُلُ في مِعًى وَاحِدٍ والكَافِرُ يَأْكُلُ في سَبْعَةِ أَمْعَاءٍ»

3256 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا عَفَّانُ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالاَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ**».

3257 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ عَنِ النَّبِيِّ ﷺ قَالَ: «**الْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ، وَالْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ**».

3258 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ**».

4 ـ بابُ النَّهْيِ أَنْ يُعَابَ الطَّعَامُ

3259 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ. حَدَّثَنَا سُفْيَانُ عَنِ الأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَاماً قَطُّ. إِنْ رَضِيَهُ أَكَلَهُ، وَإِلاَّ تَرَكَهُ.

حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ، عَنْ أَبِي يَحْيَى، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

قَالَ أَبُو بَكْرٍ: نُخَالِفُ فِيهِ. يَقُولُونَ: عَنْ أَبِي حَازِمٍ.

5 ـ بابُ الوُضُوءِ عِنْدَ الطَّعَامِ

3260 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ. سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَحَبَّ أَنْ يُكْثِرَ اللَّهُ خَيْرَ بَيْتِهِ، فَلْيَتَوَضَّأْ إِذَا حَضَرَ غَدَاؤُهُ، وَإِذَا رُفِعَ**».

3261 ـ **حدّثنا** جَعْفَرُ بْنُ مُسَافِرٍ. حَدَّثَنَا صَاعِدُ بْنُ عُبَيْدٍ الْجَزَرِيُّ. حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ الْمَكِّيُّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ مِنَ الْغَائِطِ. فَأُتِيَ بِطَعَامٍ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَلاَ آتِيكَ بِوَضُوءٍ؟ قَالَ: «**أُرِيدُ الصَّلاَةَ؟**».

[6] Eating While Reclining

3262- It is narrated on the authority of Ibn Juhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I never eat while reclining."

3263- It is narrated on the authority of Abdullah that he said: I presented a (cooked) sheep to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he knelt on his knees and started eating. On that a desert dweller said: "What is that kneeling?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has made me a generous servant, and He has not made me an obstinate transgressor."

[7] Mentioning Allah's Name On Eating

3264- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was getting his meal with six from amongst his companions when a Bedouin came and ate (the whole of) it only with two morsels. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had he said "In the Name of Allah", it would have sufficed you all. So, when anyone of you has a meal, let him say "In the Name of Allah"; and if he forgets to say "In the Name of Allah" in the beginning, let him say "In the Name of Allah in the beginning and in the end"."

3265- It is narrated on the authority of Umar Ibn Abu Salamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" told me to mention the Name of Allah on eating.

[8] Eating With The Right Hand

3266- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let anyone of you eat with his right hand, drink with his right hand, take (what he likes) with his right hand, and give (what he likes to give) with his right hand, for indeed, Satan eats with his left hand, drinks with his left hand, gives (what he likes to give) with his left hand, and takes (what he likes to take) with his left hand."

3267- It is narrated on the authority of Umar Ibn Abu Salamah: I was a boy under the care of Allah's Apostle "Allah's blessing and peace be upon him" and my hand used to go around the dish while I was eating. So Allah's Apostle "Allah's blessing and peace be upon him" said to me: "O boy! Mention the Name of Allah and eat with your right hand, and eat from what is nearer to you (in the dish)."

6 ـ بابُ الأَكْلِ مُتَّكِئاً

3262 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مِسْعَرٍ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي جُحَيْفَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«لاَ آكُلُ مُتَّكِئاً»**.

3263 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. أَنْبَأَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُسْرٍ؛ قَالَ: أَهْدَيْتُ لِلنَّبِيِّ ﷺ شَاةً. فَجَثَىٰ رَسُولُ اللَّهِ ﷺ عَلَى رُكْبَتَيْهِ يَأْكُلُ. فَقَالَ أَعْرَابِيٌّ: مَا هٰذِهِ الْجِلْسَةُ؟ فَقَالَ: **«إِنَّ اللَّهَ جَعَلَنِي عَبْداً كَرِيماً، وَلَمْ يَجْعَلْنِي جَبَّاراً عَنِيداً»**.

7 ـ بابُ التَّسْمِيَةِ عِنْدَ الطَّعَامِ

3264 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ طَعَاماً فِي سِتَّةِ نَفَرٍ مِنْ أَصْحَابِهِ. فَجَاءَ أَعْرَابِيٌّ فَأَكَلَهُ بِلُقْمَتَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: **«أَمَا أَنَّهُ لَوْ كَانَ قَالَ: بِسْمِ اللَّهِ، لَكَفَاكُمْ. فَإِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلْيَقُلْ: بِسْمِ اللَّهِ فَإِنْ نَسِيَ أَنْ يَقُولَ: بِسْمِ اللَّهِ، فِي أَوَّلِهِ، فَلْيَقُلْ: بِسْمِ اللَّهِ، فِي أَوَّلِهِ وَآخِرِهِ»**.

3265 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: قَالَ لِي النَّبِيُّ ﷺ، وَأَنَا آكُلُ: **«سَمِّ اللَّهَ عَزَّ وَجَلَّ»**.

8 ـ بابُ الأَكْلِ بِالْيَمِينِ

3266 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ. حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«لِيَأْكُلْ أَحَدُكُمْ بِيَمِينِهِ، وَلْيَشْرَبْ بِيَمِينِهِ، وَلْيَأْخُذْ بِيَمِينِهِ، وَلْيُعْطِ بِيَمِينِهِ فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ وَيُعْطِي بِشِمَالِهِ وَيَأْخُذُ بِشِمَالِهِ»**.

3267 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، سَمِعَهُ مِنْ عُمَرَ بْنِ أَبِي سَلَمَةَ؛ قَالَ: كُنْتُ غُلاَماً فِي حِجْرِ النَّبِيِّ ﷺ. وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ. فَقَالَ لِي: **«يَا غُلاَمُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ»**.

3268- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not eat with the left hand, for Satan eats with the left hand."

[9] Licking The Fingers

3269- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats (and finishes from his meal) let not him rub his hand until he licks or causes (such as one's wife, slave-girl, maid, etc) to lick it." Sufyan said: Umar Ibn Qais asked Amr Ibn Dinar: Tell me about the narration of Ata: "Let none of you rub his hand (after finishing from getting his food) until he licks or causes (such as one's wife, slave-girl, maid, etc) to lick it": from whom has he narrated it? He said: From Ibn Abbas. He said: But he related it to us fro Jabir. On that he said: We keep this narration on the authority of Ata' from Ibn Abbas before Jabir came to us; and Ata' did not meet Jabir but in a year, during which he stayed near (the House) in Mecca.

3270- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you rub his hand (after finishing from getting his food) until he licks it, for he does not know in which food he has eaten is the blessing (of Allah)."

[10] Cleaning The Dish

3271- It is narrated on the authority of Umm Asim that she said: Nubaishah, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" entered upon us while we were eating in a bowl, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats in a bowl and then he licks it, such a bowl asks for (Allah's) forgiveness for him."

3272- It is narrated on the authority of Al-Mu'alla Ibn Rashid: Abu Al-Yaman that he said: My grandmother told me from a man belonging to Hudhail called Nubaishah Al-Khair: Nubaishah entered upon us while we were eating in a bowl belonging to us, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "He, who eats in a bowl and then he licks it, such a bowl asks for (Allah's) forgiveness for him."

[11] Eat From What Is Nearer To You In The Dish

3273- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the repast is

3268 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«لاَ تَأْكُلُوا بِالشِّمَالِ. فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِالشِّمَالِ»**.

9 ـ بابُ لَعْقِ الأَصَابِعِ

3269 ـ **حدّثنا** مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«إِذَا أَكَلَ أَحَدُكُمْ طَعَاماً، فَلاَ يَمْسَحْ يَدَهُ، حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا»**.

قَالَ سُفْيَانُ: سَمِعْتُ عُمَرَ بْنَ قَيْسٍ يَسْأَلُ عَمْرَو بْنَ دِينَارٍ: أَرَأَيْتَ حَدِيثَ عَطَاءٍ: **«لاَ يَمْسَحْ أَحَدُكُمْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا»** عَمَّنْ هُوَ؟ قَالَ: عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: فَإِنَّهُ حُدِّثْنَاهُ عَنْ جَابِرٍ. قَالَ: حَفِظْنَاهُ مِنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَبْلَ أَنْ يَقْدَمَ جَابِرٌ عَلَيْنَا. وَإِنَّمَا لَقِيَ عَطَاءٌ جَابِراً فِي سَنَةٍ جَاوَرَ فِيهَا بِمَكَّةَ.

3270 ـ **حدّثنا** مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ. أَنْبَأَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَمْسَحْ أَحَدُكُمْ يَدَهُ حَتَّى يَلْعَقَهَا. فَإِنَّهُ لاَ يَدْرِي فِي أَيِّ طَعَامِهِ الْبَرَكَةُ»**.

10 ـ بابُ تَنْقِيَةِ الصَّحْفَةِ

3271 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. أَنْبَأَنَا أَبُو الْيَمَانِ الْبَرَّاءُ قَالَ: حَدَّثَتْنِي جَدَّتِي أُمُّ عَاصِمٍ، قَالَتْ: دَخَلَ عَلَيْنَا نُبَيْشَةُ، مَوْلَىٰ رَسُولِ اللَّهِ ﷺ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ. فَقَالَ: قَالَ النَّبِيُّ ﷺ: **«مَنْ أَكَلَ فِي قَصْعَةٍ، فَلَحِسَهَا، اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ»**.

3272 ـ **حدّثنا** أَبُو بِشْرٍ بَكْرُ بْنُ خَلَفٍ، وَنَصْرُ بْنُ عَلِيٍّ، قَالاَ: حَدَّثَنَا الْمُعَلَّىٰ بْنُ رَاشِدٍ أَبُو الْيَمَانِ. حَدَّثَتْنِي جَدَّتِي عَنْ رَجُلٍ مِنْ هُذَيْلٍ يُقَالُ لَهُ نُبَيْشَةُ الْخَيْرِ، قَالَتْ: دَخَلَ عَلَيْنَا نُبَيْشَةُ وَنَحْنُ نَأْكُلُ فِي قَصْعَةٍ لَنَا. فَقَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ قَالَ: **«مَنْ أَكَلَ فِي قَصْعَةٍ ثُمَّ لَحِسَهَا، اسْتَغْفَرَتْ لَهُ الْقَصْعَةُ»**.

11 ـ بابُ الأَكْلِ مِمَّا يَلِيكَ

3273 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ. حَدَّثَنَا عَبْدُ الأَعْلَىٰ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا وُضِعَتِ الْمَائِدَةُ فَلْيَأْكُلْ مِمَّا يَلِيهِ، وَلاَ يَتَنَاوَلْ مِنْ بَيْنِ يَدَيْ جَلِيسِهِ»**.

placed, let (anyone) eat from what is nearer to him (in the dish), and let not him get from what is in front of his sitting companions."

3274- It is narrated on the authority of Ikrash Ibn Dhu'aib that he said: A bowl full of porridge with meat and fat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and we went on eating from it, and I moved my hand randomly in its different sides, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ikrash! Eat from one place, since it is only one (kind of) food." Then, a dish full of different kinds of fresh dates was brought to us, and the hand of the Messenger of Allah "Allah's blessing and peace be upon him" went here and there in the dish, and he said: "O Ikrash! Eat from what you like (in the dish) since it is of various kinds (of food)."

[12] It Is Forbidden To Eat From The Middle Of The Dish Of Porridge

3275- It is narrated on the authority of Abdullah Ibn Busr that a bowl full of porridge with meat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat of its sides, and leave its middle, so that you will be blessed in it (by Allah)."

3276- It is narrated on the authority of Wathilah Ibn Al-Asqa Al-Laithi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of the top of (the dish of) porridge and then he said: "Eat, in the Name of Allah, from around it (the top) and leave the top, for the blessing comes from over it."

3277- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah said: "When food is served, eat from its sides, and leave its middle, for indeed the blessing descends upon its middle."

[13] When A Morsel Falls Down

3278- It is narrated on the authority of Ma'qil Ibn Yasar that once, he was having his lunch when a morsel fell down from him, which he picked up, removed what stuck to it, and ate it. On that those of farms looked at each other in reference to him, thereupon it was said to him: "Might Allah set right the chief! Those of farms look at each other in reference to you on account of your picking up the fallen morsel, even though you have all of this food in front of you." He said: "I'm not to leave what I heard from the Messenger of Allah "Allah's blessing and peace be upon him" to satisfy those non-Arabs! He used to order anyone of us that when his morsel fell

3274 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا الْعَلاَءُ بْنُ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي السَّوِيَّةِ. حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عِكْرَاشٍ عَنْ أَبِيهِ عِكْرَاشِ بْنِ ذُؤَيْبٍ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِجَفْنَةٍ كَثِيرَةِ الثَّرِيدِ وَالْوَدَكِ. فَأَقْبَلْنَا نَأْكُلُ مِنْهَا. فَخَبَطَتْ يَدِي فِي نَوَاحِيهَا. فَقَالَ: «**يَا عِكْرَاشُ كُلْ مِنْ مَوْضِعٍ وَاحِدٍ، فَإِنَّهُ طَعَامٌ وَاحِدٌ**» ثُمَّ أُتِينَا بِطَبَقٍ فِيهِ أَلْوَانٌ مِنَ الرُّطَبِ. فَجَالَتْ يَدُ رَسُولِ اللَّهِ ﷺ فِي الطَّبَقِ وَقَالَ: «**يَا عِكْرَاشُ كُلْ مِنْ حَيْثُ شِئْتَ. فَإِنَّهُ غَيْرُ لَوْنٍ وَاحِدٍ**».

12 ـ بَابُ النَّهْيِ عَنِ الأَكْلِ مِنْ ذِرْوَةِ الثَّرِيدِ

3275 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ الْيَحْصُبِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُسْرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِقَصْعَةٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُوا مِنْ جَوَانِبِهَا. وَدَعُوا ذِرْوَتَهَا، يُبَارَكْ فِيهَا**».

3276 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ الدَّرَفْسِ. حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي قَسِيمَةَ، عَنْ وَاثِلَةَ بْنِ الأَسْقَعِ اللَّيْثِيِّ؛ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِرَأْسِ الثَّرِيدِ، فَقَالَ: «**كُلُوا بِسْمِ اللَّهِ مِنْ حَوَالَيْهَا، وَاعْفُوا رَأْسَهَا. فَإِنَّ الْبَرَكَةَ تَأْتِيهَا مِنْ فَوْقِهَا**».

3277 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا وُضِعَ الطَّعَامُ، فَخُذُوا مِنْ حَافَتِهِ، وَذَرُوا وَسَطَهُ. فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهِ**».

13 ـ بَابُ اللُّقْمَةِ إِذَا سَقَطَتْ

3278 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ؛ قَالَ: بَيْنَمَا هُوَ يَتَغَدَّى، إِذْ سَقَطَتْ مِنْهُ لُقْمَةٌ. فَتَنَاوَلَهَا فَأَمَاطَ مَا كَانَ فِيهَا مِنْ أَذًى فَأَكَلَهَا. فَتَغَامَزَ بِهِ الدَّهَاقِينُ. فَقِيلَ: أَصْلَحَ اللَّهُ الأَمِيرَ. إِنَّ هٰؤُلاَءِ الدَّهَاقِينَ يَتَغَامَزُونَ مِنْ أَخْذِكَ اللُّقْمَةَ وَبَيْنَ يَدَيْكَ هٰذَا الطَّعَامُ. قَالَ: إِنِّي لَمْ أَكُنْ لِأَدَعَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ لِهٰذِهِ الأَعَاجِمِ. إِنَّا كُنَّا نَأْمُرُ أَحَدَنَا، إِذَا سَقَطَتْ لُقْمَتُهُ، أَنْ يَأْخُذَهَا فَيُمِيطَ مَا كَانَ فِيهَا مِنْ أَذًى وَيَأْكُلَهَا وَلاَ يَدَعَهَا لِلشَّيْطَانِ.

down from him, he should pick it up, remove what stuck to it, and eat it, in order not to leave it to Satan."

3279- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a morsel falls down from the hand of anyone of you, let him (pick it up and) wipe it off what sticks to it, and then eat it."

[14] The Superiority Of Porridge With Meat To All Kinds Of Food

3280- It is narrated on the authority of Abu Musa: Allah's Apostle "Allah's blessing and peace be upon him" said: "Many amongst men reached (the point of) perfection but none amongst the women reached this point except Mary, the daughter of Imran and Asia, Pharaoh's wife. No doubt, the superiority of A'ishah to other women is like the superiority of porridge with meat to other kinds of food."

3281- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the superiority of A'ishah to other women is like the superiority of porridge with meat to other kinds of food."

[15] Rubbing The Hand After Finishing From Having Food

3282- It is narrated on the authority of Jabir Ibn Abdullah that he said: In the time of the Messenger of Allah "Allah's blessing and peace be upon him", we rarely got food (to our fill); and when we got it, we had no handkerchiefs (therewith to rub our hands) barring our palms, forearms and feet; and then we would offer prayer without repeating the ablution (as long as it was not broken). Abu Abdullah says: It is a strange narration, and it is not related but from Muhammad Ibn Salamah.

[16] What Is Said On Finishing From Having Food

3283- It is narrated on the authority of Abu Sa'id that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" had food, he would say (on finishing from it): "Praise be to Allah, Who has cause us to eat, drink, and Who has made us subject to Him in Islam."

3284- It is narrated on the authority of Abu Umamah Al-Bahili that whenever the food was lifted from the front of the Messenger of Allah "Allah's blessing and peace be upon him" (after finishing from it), he would say: "Praise be to Allah, our Lord, as much, pleasant, permanently constant, as it could be, which none could ever give as it should be, nor could he dispense with, nor could he leave."

3279 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا الأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا وَقَعَتِ اللُّقْمَةُ مِنْ يَدِ أَحَدِكُمْ، فَلْيَمْسَحْ مَا عَلَيْهَا مِنَ الأَذَى، وَلْيَأْكُلْهَا»**.

14 ـ بابُ فَضْلِ الثَّرِيدِ على الطَّعَامِ

3280 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ الْهَمْدَانِيِّ، عَنْ أَبِي مُوسَى الأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ، قَالَ: **«كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلاَّ مَرْيَمُ بِنْتُ عِمْرَانَ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ. وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ، كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»**.

3281 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا مُسْلِمُ بْنُ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ؛ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ»**.

15 ـ بابُ مَسْحِ اليَدِ بَعْدَ الطَّعَامِ

3282 ـ **حدّثنا** مُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيُّ، أَبُو الْحَرِثِ الْمُرَادِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ الْحَرِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كُنَّا، زَمَانَ رَسُولِ اللَّهِ ﷺ، وَقَلِيلٌ مَا نَجِدُ الطَّعَامَ. فَإِذَا نَحْنُ وَجَدْنَاهُ، لَمْ يَكُنْ لَنَا مَنَادِيلُ إِلاَّ أَكُفُّنَا وَسَوَاعِدُنَا وَأَقْدَامُنَا. ثُمَّ نُصَلِّي وَلاَ نَتَوَضَّأُ.

قَالَ أَبُو عَبْدِ اللَّهِ: غَرِيبٌ، لَيْسَ إِلاَّ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ.

16 ـ بابُ ما يُقَالُ إذا فَرَغَ مِنَ الطَّعَامِ

3283 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو خَالِدٍ الأَحْمَرُ عَنْ حَجَّاجٍ، عَنْ رِيَاحِ بْنِ عَبِيدَةَ، عَنْ مَوْلًى لِأَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَكَلَ طَعَاماً قَالَ: **«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ»**.

3284 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ، إِذَا رُفِعَ طَعَامُهُ أَوْ مَا بَيْنَ يَدَيْهِ قَالَ: **«الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً، غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ. رَبَّنَا»**.

3285- It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas Al-Juhani from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has food, after which he says: "Praise be to Allah, Who has caused me to eat that, and Who has sustained me with it, with no might nor power from my part", his earlier sins will be forgiven for him."

[17] Gathering On Having Food

3286- It is narrated on the authority of Wahshi that they (the companions) said: "O Messenger of Allah! We eat (so much) even though we are not satisfied." On that he said: "Perhaps you eat separately from one another)." They said: "Yes." He said: "Then, gather on (having) your food, and mention Allah's Name on it, so that you will be blessed in it."

3287- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah said: "Eat jointly, and do not separate from one another, for indeed, the blessing is in the company of the group (of people)."

[18] Blowing In The Food

3288- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never blew in the food or drink (to make it cooler), nor did he breathe in the utensil.

[19] When A Servant Brings Food, Let Him Take Some Of It

3289- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a servant of anyone of you brings him food, let him make him sit to share food with him; and if he dislikes to do so, (at least) let him give him some of it."

3290- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the slave of anyone of you brings him food, and he has sufficed him whatever suffering and heat (are related to its cooking), let him invite him to share food with him; and if he does not do so (at least) let him take a morsel and hand it to him."

3291- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the servant of anyone of you brings him his food, let him make him sit (to share food) with him, or (at least) let him give him some of it, for it is he (the servant) who suffers the heat and smoke of (preparing) it."

3285 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**مَنْ أَكَلَ طَعَاماً فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هٰذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

17 ـ بابُ الاجْتِمَاعِ على الطَّعَام

3286 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَدَاوُدُ بْنُ رُشَيْدٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا وَحْشِيُّ بْنُ حَرْبِ بْنِ وَحْشِيِّ بْنِ حَرْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ وَحْشِيٍّ؛ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلاَ نَشْبَعُ. قَالَ: «**فَلَعَلَّكُمْ تَأْكُلُونَ مُتَفَرِّقِينَ؟**» قَالُوا: نَعَمْ. قَالَ: «**فَاجْتَمِعُوا عَلَى طَعَامِكُمْ، وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يُبَارَكْ لَكُمْ فِيهِ**».

3287 ـ **حدّثنا** الْحَسَنُ بْنُ عَلِيٍّ الْخَلاَّلُ. حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى. حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، قَهْرَمَانُ آلِ الزُّبَيْرِ؛ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُوا جَمِيعاً وَلاَ تَفَرَّقُوا. فَإِنَّ الْبَرَكَةَ مَعَ الْجَمَاعَةِ**».

18 ـ بابُ النَّفْخِ في الطَّعَام

3288 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْمُحَارِبِيُّ. حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَنْفُخُ فِي طَعَامٍ وَلاَ شَرَابٍ. وَلاَ يَتَنَفَّسُ فِي الإِنَاءِ.

19 ـ بابٌ إذا أَتَاهُ خَادِمُهُ بطَعَامِهِ فَلْيُنَاوِلْهُ مِنْهُ

3289 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا أَبِي. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ أَبِيهِ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُجْلِسْهُ فَلْيَأْكُلْ مَعَهُ. فَإِنْ أَبَىٰ، فَلْيُنَاوِلْهُ مِنْهُ**».

3290 ـ **حدّثنا** عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا أَحَدُكُمْ قَرَّبَ إِلَيْهِ مَمْلُوكُهُ طَعَاماً قَدْ كَفَاهُ عَنَاءَهُ وَحَرَّهُ، فَلْيَدْعُهُ فَلْيَأْكُلْ مَعَهُ. فَإِنْ لَمْ يَفْعَلْ، فَلْيَأْخُذْ لُقْمَةً، فَلْيَجْعَلْهَا فِي يَدِهِ**».

3291 ـ **حدّثنا** عَلِيُّ بْنُ الْمُنْذِرِ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ. حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا جَاءَ خَادِمُ أَحَدِكُمْ بِطَعَامِهِ، فَلْيُقْعِدْهُ مَعَهُ، أَوْ لِيُنَاوِلْهُ مِنْهُ. فَإِنَّهُ هُوَ الَّذِي وَلِيَ حَرَّهُ وَدُخَانَهُ**».

[20] Having Food On Tables And In The Plates

3292- It is narrated on the authority of Anas Ibn Malik that he said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" have his food on a dining table nor in a plate. He was asked: On which thing did they use to eat? He said: On dining boards.

3293- It is narrated on the authority of Anas Ibn Malik that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having his food on a dining table until he died.

[21] It Is Forbidden To Get Up (And Leave) The Food Until It Is Lifted, Or To Stop Until The People Finish From Eating

3294- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to get up (and leave) the food until it is lifted.

3295- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a repast is placed, let none get up (and leave the food) until it is lifted, nor should one desist (from eating) even though he is satisfied until the people finish (from eating), and let him seem to eat, for a man might put such as sitting beside him to shame, and cause him to withhold his hand (from food), and he might be still in need of it."

[22] When One Spends The Night With The Smell Of Fat In His Hand

3296- It is narrated on the authority of Al-Husain Ibn Ali from his mother Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Let none blame but himself in case he spends the night with the smell of fat in his hand (and he is affected by any evil during his sleep on account of that)."

3297- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you sleeps with the smell of fat in his hand, which he does not wash (off food), and then he is affected by anything (evil), let not him blame but himself."

[23] Offering Food

3298- It is narrated on the authority of Asma' Bint Yazid that she said: Once, food was brought to Allah's Apostle "Allah's blessing and peace be

20 ـ بابُ الأَكْلِ على الخِوَانِ والسُّفْرَةِ

3292 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ. حَدَّثَنَا أَبِي عَنْ يُونُسَ بْنِ أَبِي الْفُرَاتِ الإِسْكَافِ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا أَكَلَ النَّبِيُّ ﷺ عَلَى خِوَانٍ، وَلاَ فِي سُكُرَّجَةٍ. قَالَ: فَعَلاَمَ كَانُوا يَأْكُلُونَ؟ قَالَ: عَلَى السُّفَرِ.

3293 ـ **حدّثنا** عُبَيْدُ اللَّهِ بْنُ يُوسُفَ الْجُبَيْرِيُّ. حَدَّثَنَا أَبُو بَحْرٍ. حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ حَدَّثَنَا قَتَادَةَ عَنْ أَنَسٍ؛ قَالَ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ عَلَى خِوَانٍ، حَتَّى مَاتَ.

21 ـ بابُ النَّهْيِ أَنْ يُقَامَ عَنِ الطَّعَامِ حَتَّى يُرْفَعَ، وأَنْ يَكُفَّ يَدَهُ حَتَّى يَفْرُغَ القَوْمُ

3294 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرِ بْنِ ذَكْوَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ مُنِيرِ بْنِ الزُّبَيْرِ، عَنْ مَكْحُولٍ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُقَامَ عَنِ الطَّعَامِ، حَتَّى يُرْفَعَ.

3295 ـ **حدّثنا** مُحَمَّدُ بْنُ خَلَفٍ الْعَسْقَلاَنِيُّ. حَدَّثَنَا عُبَيْدُ اللَّهِ. أَنْبَأَنَا عَبْدُ الأَعْلَىٰ، عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا وُضِعَتِ الْمَائِدَةُ فَلاَ يَقُومُ رَجُلٌ حَتَّى تُرْفَعَ الْمَائِدَةُ. وَلاَ يَرْفَعْ يَدَهُ، وَإِنْ شَبِعَ، حَتَّى يَفْرُغَ الْقَوْمُ. وَلْيَعْذِرْ. فَإِنَّ الرَّجُلَ يَخْجِلُ جَلِيسَهُ فَيَقْبِضُ يَدَهُ. وَعَسَىٰ أَنْ يَكُونَ لَهُ فِي الطَّعَامِ حَاجَةٌ»**.

22 ـ بابُ مَنْ بَاتَ وفي يَدِهِ رِيحُ غَمَرٍ

3296 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا عُبَيْدُ بْنُ وَسِيمٍ الْجَمَّالُ. حَدَّثَنَا الْحَسَنُ بْنُ الْحَسَنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ، عَنْ أُمِّهِ فَاطِمَةَ ابْنَةِ رَسُولِ اللَّهِ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«أَلاَ، لاَ يَلُومَنَّ امْرُؤٌ إِلاَّ نَفْسَهُ، يَبِيتُ وَفِي يَدِهِ رِيحُ غَمَرٍ»**.

3297 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ. حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **«إِذَا نَامَ أَحَدُكُمْ وَفِي يَدِهِ رِيحُ غَمَرٍ، فَلَمْ يَغْسِلْ يَدَهُ، فَأَصَابَهُ شَيْءٌ، فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ»**.

23 ـ بابُ عَرْضِ الطَّعَامِ

3298 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ؛ قَالَتْ: أُتِيَ

upon him", and he offered it to us, thereupon we said to him: "We have no desire for it." On that he said: "Do not tell a lie when you are hungry."

3299- It is narrated on the authority of Anas Ibn Malik, a man from the sons of Abd Al-Ashhal that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and he was taking his lunch, thereupon he invited me to come closer (to share food with him), and I told him that I was fasting. How regretful I have been: would that I got from the food of the Messenger of Allah "Allah's blessing and peace be upon him"!

[24] Having Food In The Mosque

3300- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Jaz' Az-Zubaidi that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to eat both bread and meat in the mosque.

[25] Eating While Standing

3301- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to eat while walking, and drink while standing.

[26] What About The Gourd

3302- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to like the gourd.

3303- It is narrated on the authority of Anas that he said: Umm Sulaim sent with me a basket full of fresh dates to the Messenger of Allah "Allah's blessing and peace be upon him", (and when I went to him) I did not find him, for he had come out to a freed slave of his, who had invited him to a meal he had prepared for him. He invited me to share food with him, and the food was made of porridge with meat and gourd, and behold! He (the Prophet) admired the gourd, thereupon I started bringing it much closer to him. When we had our food, he (the Prophet) returned to his house, and I placed the basket of fresh dates in front of him, and he kept eating and distributing (dates among us) until he got through all of it.

3304- It is narrated on the authority of Hakim Ibn Jabir from his father that he said: I entered upon Allah's Apostle "Allah's blessing and peace be upon him", and found gourd with him, thereupon I asked him: "What is that?" he said: "It is the gourd, which we use frequently in our food."

النَّبِيُّ ﷺ بِطَعَامٍ. فَعُرِضَ عَلَيْنَا. فَقُلْنَا: لاَ نَشْتَهِيهِ. فَقَالَ: «**لاَ تَجْمَعْنَ جُوعاً وَكَذِباً**».

3299 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا وَكِيعٌ عَنْ أَبِي هِلاَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ (رَجُلٌ مِنْ بَنِي عَبْدِ الأَشْهَلِ) قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَغَدَّى فَقَالَ: «**ادْنُ فَكُلْ**» فَقُلْتُ: إِنِّي صَائِمٌ. فَيَا لَهْفَ نَفْسِي هَلاَّ كُنْتُ طَعِمْتُ مِنْ طَعَامِ رَسُولِ اللَّهِ ﷺ!

24 ـ بابُ الأَكْلِ في المَسْجِدِ

3300 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَحَرْمَلَةُ بْنُ يَحْيَىٰ، قَالاَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَرِثِ. حَدَّثَنِي سُلَيْمَانُ بْنُ زِيَادٍ الْحَضْرَمِيُّ؛ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ الْحَرِثِ بْنِ جَزْءٍ الزُّبَيْدِيَّ يَقُولُ: كُنَّا نَأْكُلُ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فِي الْمَسْجِدِ، الْخُبْزَ وَاللَّحْمَ.

25 ـ بابُ الأَكْلِ قَائِماً

3301 ـ **حدّثنا** أَبُو السَّائِبِ، سَلْمُ بْنُ جُنَادَةَ. حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، نَأْكُلُ وَنَحْنُ نَمْشِي. وَنَشْرَبُ وَنَحْنُ قِيَامٌ.

26 ـ بابُ الدُّبَّاءِ

3302 ـ **حدّثنا** أَحْمَدُ بْنُ مَنِيعٍ. أَنْبَأَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ؛ قَالَ: كَانَ النَّبِيُّ ﷺ يُحِبُّ الْقَرْعَ.

3303 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ عَنْ أَنَسٍ؛ قَالَ: بَعَثَتْ مَعِي أُمُّ سُلَيْمٍ، بِمِكْتَلٍ فِيهِ رُطَبٌ، إِلَى رَسُولِ اللَّهِ ﷺ. فَلَمْ أَجِدْهُ. وَخَرَجَ قَرِيباً إِلَى مَوْلًى لَهُ. دَعَاهُ فَصَنَعَ لَهُ طَعَاماً. فَأَتَيْتُهُ وَهُوَ يَأْكُلُ. قَالَ: فَدَعَانِي لِآكُلَ مَعَهُ. قَالَ: وَصَنَعَ ثَرِيدَةً بِلَحْمٍ وَقَرْعٍ. قَالَ: فَإِذَا هُوَ يُعْجِبُهُ الْقَرْعُ. قَالَ: فَجَعَلْتُ أَجْمَعُهُ فَأُدْنِيهِ مِنْهُ. فَلَمَّا طَعِمْنَا مِنْهُ رَجَعَ إِلَى مَنْزِلِهِ. وَوَضَعْتُ الْمِكْتَلَ بَيْنَ يَدَيْهِ. فَجَعَلَ يَأْكُلُ وَيَقْسِمُ، حَتَّى فَرَغَ مِنْ آخِرِهِ.

3304 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ، عَنْ أَبِيهِ؛ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ فِي بَيْتِهِ، وَعِنْدَهُ هٰذِهِ الدُّبَّاءُ. فَقُلْتُ: أَيُّ شَيْءٍ هٰذَا؟ قَالَ: «**هٰذَا الْقَرْعُ. هُوَ الدُّبَّاءُ. نُكْثِرُ بِهِ طَعَامَنَا**».

[27] What About Meat

3305- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Meat is the chief kind of food of the inhabitants of the world and those of the Garden."

3306- It is narrated on the authority of Abu Ad-Darda' that he said: Never was the Messenger of Allah "Allah's blessing and peace be upon him" invited to (a meal in which there was) meat but that he responded to it; and never was meat given as gift to him but that he accepted it.

[28] The Most Pleasant Kind Of Meat

3307- It is narrated on the authority of Abu Hurairah that he said: One day, (a meal containing cooked) meat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", of which the (mutton of a cooked) forearm (of a sheep) was raised to him, and he used to like it, from which he sliced with his teeth.

3308- It is narrated on the authority of Abdullah Ibn Ja'far that he said to Ibn Az-Zubair, who had slaughtered a camel for them, that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, while the people were giving him meat: "The sweetest of meat is that of the back."

[29] What About Roasting

3309- It is narrated on the authority of Anas Ibn Malik that he said: I have not known that the Messenger of Allah "Allah's blessing and peace be upon him" saw a roasted sheep until he (died and) joined (the Presence of) Allah Almighty.

3310- It is narrated on the authority of Anas Ibn Malik that he said: Never was the remaining of a roasting (meat) lifted from the front of the Messenger of Allah "Allah's blessing and peace be upon him" (since nothing more than his need was brought to him), nor was there a (piece of) carpet to be carried for him.

3311- It is narrated on the authority of Abdullah Ibn Al-Harith Ibn Jaz' Az-Zubaidi that he said: We ate roasted meat in the mosque with the Messenger of Allah "Allah's blessing and peace be upon him", after which we cleaned our hands with the gravel, and got up to offer prayer, without repeating ablution.

27 ـ بابُ اللَّحْمِ

3305 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الْخَلاَّلُ الدِّمَشْقِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ. حَدَّثَنِي سُلَيْمَانُ بْنُ عَطَاءٍ الْجَزَرِيُّ. حَدَّثَنِي مَسْلَمَةُ بْنُ عَبْدِ اللَّهِ الْجُهَنِيُّ، عَنْ عَمِّهِ أَبِي مَشْجَعَةَ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَيِّدُ طَعَامِ أَهْلِ الدُّنْيَا وَأَهْلِ الْجَنَّةِ، اللَّحْمُ**».

3306 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا يَحْيَىٰ بْنُ صَالِحٍ. حَدَّثَنِي سُلَيْمَانُ بْنُ عَطَاءٍ الْجَزَرِيُّ. حَدَّثَنَا مَسْلَمَةُ بْنُ عَبْدِ اللَّهِ الْجُهَنِيُّ، عَنْ عَمِّهِ أَبِي مَشْجَعَةَ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: مَا دُعِيَ رَسُولُ اللَّهِ ﷺ إِلَى لَحْمٍ قَطُّ، إِلاَّ أَجَابَ، وَلاَ أُهْدِيَ لَهُ لَحْمٌ قَطُّ، إِلاَّ قَبِلَهُ.

28 ـ بابُ أَطَايِبِ اللَّحْمِ

3307 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ. ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، قَالاَ: حَدَّثَنَا أَبُو حَيَّانَ التَّيْمِيُّ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ، بِلَحْمٍ. فَرُفِعَ إِلَيْهِ الذِّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا.

3308 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَحْيَىٰ بْنُ سَعِيدٍ عَنْ مِسْعَرٍ. حَدَّثَنِي شَيْخٌ مِنْ فَهْمٍ (قَالَ: وَأَظُنُّهُ يُسَمَّى مُحَمَّدَ بْنَ عَبْدِ اللَّهِ) أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يُحَدِّثُ ابْنَ الزُّبَيْرِ، وَقَدْ نَحَرَ لَهُمْ جَزُوراً أَوْ بَعِيراً؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، قَالَ: وَالْقَوْمُ يُلْقُونَ لِرَسُولِ اللَّهِ ﷺ اللَّحْمَ، يَقُولُ: «**أَطْيَبُ اللَّحْمِ لَحْمُ الظَّهْرِ**».

29 ـ بابُ الشِّوَاءِ

3309 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُثَنَّىٰ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ رَأَىٰ شَاةً سَمِيطاً، حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَجَلَّ.

3310 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا رُفِعَ مِنْ بَيْنِ يَدَيْ رَسُولِ اللَّهِ ﷺ فَضْلُ شِوَاءٍ قَطُّ. وَلاَ حُمِلَتْ مَعَهُ طُنْفُسَةٌ.

3311 ـ **حدّثنا** حَرْمَلَةُ بْنُ يَحْيَىٰ. حَدَّثَنَا يَحْيَىٰ بْنُ بُكَيْرٍ. حَدَّثَنَا ابْنُ لَهِيعَةَ. أَخْبَرَنِي سُلَيْمَانُ ابْنُ زِيَادٍ الْحَضْرَمِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِثِ بْنِ جَزْءٍ الزُّبَيْدِيِّ؛ قَالَ: أَكَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ طَعَاماً فِي الْمَسْجِدِ. لَحْماً قَدْ شُوِيَ. فَمَسَحْنَا أَيْدِيَنَا بِالْحَصْبَاءِ. ثُمَّ قُمْنَا نُصَلِّي وَلَمْ نَتَوَضَّأْ.

[30] What About The Dried Salted Meat

3312- It is narrated on the authority of Abu Mas'ud that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", and talked to him, thereupon he became scared. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Take it easy! I'm not a king: I'm the son of a woman, who used to eat the dried salted meat."

3313- It is narrated on the authority of A'ishah that she said: (Sometimes) we lifted the leg (of a sacrificial animal)and perhaps the Messenger of Allah "Allah's blessing and peace be upon him" ate it fifteen days after the Id of Sacrifice.

[31] What About Liver And Spleen

3314- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Two (kinds of) dead, and two (kinds of) blood were made lawful for you (to eat): as for the two (kinds of) dead, they are fish and locusts; and as to the two (kinds of) blood, they are liver and spleen."

[32] What About Salt

3315- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The salt is the chief of your condiment."

[33] Taking Vinegar As Condiment

3316- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good condiment the vinegar is!"

3317- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good condiment the vinegar is!"

3318- It is narrated on the authority of Umm Sa'd that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit A'ishah and I was sitting with her, and he asked: "Have we got lunch (in our house)?" she said: "We have bread, dates and vinegar." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What a good condiment Vinegar is! O Allah! Bless us in the Vinegar! Verily, it was the condiment of the Prophets before me; and no (family of a) house in which there is vinegar is given to poverty."

30 ـ بابُ القَدِيدِ

3312 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ أَسَدٍ. حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ؛ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَكَلَّمَهُ. فَجَعَلَ تُرْعَدُ فَرَائِصُهُ. فَقَالَ لَهُ: «**هَوِّنْ عَلَيْكَ. فَإِنِّي لَسْتُ بِمَلِكٍ. إِنَّمَا أَنَا ابْنُ امْرَأَةٍ تَأْكُلُ الْقَدِيدَ**». قَالَ أَبُو عَبْدِ اللَّهِ: إِسْمَاعِيلُ، وَحْدَهُ، وَصَلَهُ.

3313 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ. أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ كُنَّا نَرْفَعُ الْكُرَاعَ فَيَأْكُلُهُ رَسُولُ اللَّهِ ﷺ، بَعْدَ خَمْسَ عَشْرَةَ مِنَ الأَضَاحِيِّ.

31 ـ بابُ الكَبِدِ والطِّحَالِ

3314 ـ **حدّثنا** أَبُو مُصْعَبٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أُحِلَّتْ لَكُمْ مَيْتَتَانِ وَدَمَانِ. فَأَمَّا الْمَيْتَتَانِ فَالْحُوتُ وَالْجَرَادُ. وَأَمَّا الدَّمَانِ، فَالْكَبِدُ وَالطِّحَالُ**».

32 ـ بابُ المِلْحِ

3315 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ. حَدَّثَنَا عِيسَى بْنُ أَبِي عِيسَى، عَنْ رَجُلٍ (أُرَاهُ مُوسَى)، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَيِّدُ إِدَامِكُمُ الْمِلْحُ**».

33 ـ بابُ الائْتِدَامِ بالخَلِّ

3316 ـ **حدّثنا** أَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَ الإِدَامُ الْخَلُّ**».

3317 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَ الإِدَامُ الْخَلُّ**».

3318 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُحَمَّدِ بْنِ زَاذَانَ؛ أَنَّهُ حَدَّثَهُ قَالَ: حَدَّثَتْنِي أُمُّ سَعْدٍ؛ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ، وَأَنَا عِنْدَهَا. فَقَالَ: «**هَلْ مِنْ غَدَاءٍ؟**» قَالَتْ: عِنْدَنَا خُبْزٌ وَتَمْرٌ وَخَلٌّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**نِعْمَ الإِدَامُ الْخَلُّ. اللَّهُمَّ بَارِكْ فِي الْخَلِّ. فَإِنَّهُ كَانَ إِدَامَ الأَنْبِيَاءِ قَبْلِي. وَلَمْ يَفْتَقِرْ بَيْتٌ فِيهِ خَلٌّ**».

[34] What About Oil

3319- It is narrated on the authority of Umar that the Messenger of Allah said: "Take oil as condiment, and apply it to your bodies, for it comes from a blessed tree."

3320- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat oil and apply it to your body, for it is blessed."

[35] What About Milk

3321- It is narrated on the authority of A'ishah that she said: Whenever milk was brought to the Messenger of Allah "Allah's blessing and peace be upon him" he would say: "It is a blessing, or even two (kinds of) blessings (for it suffices one both food and drink)."

3322- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, whom Allah caused to have food, let him say: "O Allah! Bless us in it, and sustain us with what is better than it"; and he, whom Allah causes to drink milk, let him say: "O Allah! Bless us in it, and give us much more of it": indeed, I do not know there is anything to suffice one both food and drink other than milk."

[36] What About Sweet (And Edible Things)

3323- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to like sweet and honey.

[37] Eating Snake Cucumber Mixed With Fresh Dates

3324- It is narrated on the authority of A'ishah that she said: My mother treated me in order to get me fat, so that she would (cause me to be more fitting for) the Messenger of Allah "Allah's blessing and peace be upon him" to consummate marriage with me; and this was not available to her until she made me eat snake cucumber mixed with fresh dates, therewith I grew fat to the best.

3325- It is narrated on the authority of Abdullah Ibn Ja'far that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having eaten snake cucumber mixed with fresh dates.

3326- It is narrated on the authority of Sahl Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to eat snake cucumber mixed with watermelon.

34 ـ بابُ الزَّيْتِ

3319 ـ **حدّثنا** الْحُسَيْنُ بْنُ مَهْدِيٍّ. حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَنْبَأَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«ائْتَدِمُوا بِالزَّيْتِ وَادَّهِنُوا بِهِ، فَإِنَّهُ مِنْ شَجَرَةٍ مُبَارَكَةٍ»**.

3320 ـ **حدّثنا** عُقْبَةُ بْنُ مُكْرَمٍ. حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، عَنْ جَدِّهِ؛ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُوا الزَّيْتَ وَادَّهِنُوا بِهِ، فَإِنَّهُ مُبَارَكٌ»**.

35 ـ بابُ اللَّبَنِ

3321 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ عَنْ جَعْفَرِ بْنِ بُرْدٍ الرَّاسِبِيِّ. حَدَّثَتْنِي مَوْلاَتِي أُمُّ سَالِمٍ الرَّاسِبِيَّةُ؛ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أُتِيَ بِلَبَنٍ قَالَ: **«بَرَكَةٌ أَوْ بَرَكَتَانِ»**.

3322 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَطْعَمَهُ اللَّهُ طَعَاماً، فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَارْزُقْنَا خَيْراً مِنْهُ. وَمَنْ سَقَاهُ اللَّهُ لَبَناً، فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ. فَإِنِّي لاَ أَعْلَمُ مَا يُجْزِىءُ، مِنَ الطَّعَامِ وَالشَّرَابِ، إِلاَّ اللَّبَنُ»**.

36 ـ بابُ الحَلْوَاءِ

3323 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ، قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحَلْوَاءَ وَالْعَسَلَ.

37 ـ بابُ القِثَّاءِ والرُّطَبِ يُجْمَعَانِ

3324 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ. حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: كَانَتْ أُمِّي تُعَالِجُنِي لِلسُّمْنَةِ. تُرِيدُ أَنْ تُدْخِلَنِي عَلَى رَسُولِ اللَّهِ ﷺ. فَمَا اسْتَقَامَ لَهَا ذٰلِكَ حَتَّى أَكَلْتُ الْقِثَّاءَ بِالرُّطَبِ. فَسَمِنْتُ كَأَحْسَنِ سِمْنَةٍ.

3325 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، وَإِسْمَاعِيلُ بْنُ مُوسَى، قَالاَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

3326 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَمْرُو بْنُ رَافِعٍ، قَالاَ: حَدَّثَنَا يَعْقُوبُ بْنُ الْوَلِيدِ بْنِ أَبِي هِلاَلٍ الْمَدَنِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ الرُّطَبَ بِالْبِطِّيخِ.

[38] What About Dates

3327- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hungry are the family of a house without dates."

3328- It is narrated on the authority of Ubaidullah Ibn Abu Rafi' from his grandmother Salmah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A house without dates is like a house with no food."

[39] When The First Portion Of The Plucked Fruits Is Brought To Anyone

3329- It is narrated on the authority of Abu Hurairah that he said: When the first portion of the plucked fruits was brought to the Messenger of Allah he would say: "O Allah! Bless us in our City, in our fruits, in our Mudd and Sa': a double blessing." Then, he would give that to the youngest of the people sitting in his presence.

[40] Eating Dry Dates Mixed With Fresh Dates

3330- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat the dry dates mixed with the fresh dates! Eat what is old mixed with what is fresh! Indeed, Satan grows angry and says: "The son of Adam has remained alive until he came to eat what is old mixed with what is fresh!""

[41] It Is Forbidden To Combine In Eating Two Kinds Of Dates

3331- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should have two dates of different kinds until he takes the leave of the lord.

3332- It is narrated on the authority of Al-Hasan from Sa'd, the freed slave of Abu Bakr, and he used to serve the Messenger of Allah "Allah's blessing and peace be upon him", and he admired the narration that the Messenger of Allah "Allah's blessing and peace be upon him" forbade combining (in eating) two kinds i.e. of dates.

[42] Checking Up The Dates

3333- It is narrated on the authority of Anas Ibn Malik that he said: I saw that old dates were brought to the Messenger of Allah "Allah's blessing and peace be upon him" who started checking them.

38 ـ بابُ التَّمْرِ

3327 ـ **حدّثنا** أَحْمَدُ بْنُ أَبِي الْحَوَارِى الدِّمَشْقِيُّ. حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ بِلاَلٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«بَيْتٌ لاَ تَمْرَ فِيهِ، جِيَاعٌ أَهْلُهُ»**.

3328 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ. حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ جَدَّتِهِ سَلْمَى؛ أَنَّ النَّبِيَّ ﷺ قَالَ: **«بَيْتٌ لاَ تَمْرَ فِيهِ، كَالْبَيْتِ لاَ طَعَامَ فِيهِ»**.

39 ـ بابٌ إِذَا أُتِيَ بِأَوَّلِ الثَّمَرَةِ

3329 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. أَخْبَرَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ، إِذَا أُتِيَ بِأَوَّلِ الثَّمَرَةِ قَالَ: **«اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي ثِمَارِنَا وَفِي مُدِّنَا وَفِي صَاعِنَا، بَرَكَةً مَعَ بَرَكَةٍ»** ثُمَّ يُنَاوِلُهُ أَصْغَرَ مَنْ بِحَضْرَتِهِ مِنَ الْوِلْدَانِ.

40 ـ بابُ أَكْلِ البَلَحِ بالتَّمْرِ

3330 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا يَحْيَىٰ بْنُ مُحَمَّدِ بْنِ قَيْسٍ الْمَدَنِيُّ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُوا الْبَلَحَ بِالتَّمْرِ. كُلُوا الْخَلَقَ بِالْجَدِيدِ. فَإِنَّ الشَّيْطَانَ يَغْضَبُ وَيَقُولُ: بَقِيَ ابْنُ آدَمَ حَتَّى أَكَلَ الْخَلَقَ بِالْجَدِيدِ»**.

٤١ ـ بابُ النَّهْيِ عَنْ قِرَانِ التَّمْرِ

3331 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ. حَدَّثَنَا سُفْيَانُ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَقْرِنَ الرَّجُلُ بَيْنَ التَّمْرَتَيْنِ حَتَّى يَسْتَأْذِنَ أَصْحَابَهُ.

3332 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ عَنِ الْحَسَنِ، عَنْ سَعْدٍ، مَوْلَىٰ أَبِي بَكْرٍ (وَكَانَ سَعْدٌ يَخْدُمُ النَّبِيَّ ﷺ، وَكَانَ يُعْجِبُهُ حَدِيثُهُ) أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الإِقْرَانِ. يَعْنِي فِي التَّمْرِ.

42 ـ بابُ تَفْتِيشِ التَّمْرِ

3333 ـ **حدّثنا** أَبُو بِشْرٍ، بَكْرُ بْنُ خَلَفٍ. حَدَّثَنَا أَبُو قُتَيْبَةَ عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أُتِيَ بِتَمْرٍ عَتِيقٍ، فَجَعَلَ يُفَتِّشُهُ.

[43] Mixing Dates With Butter

3334- It is narrated n the authority of both sons of Busr that they said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us, and we placed (a piece of) amaranth underneath him, and we prepared for him (to sit down on it), and in our house, the Divine Revelation was sent down unto him, and we presented to him butter mixed with dates; and he "Allah's blessing and peace be upon him" used to like butter.

[44] What About The Treated Food

3335- It is narrated on the authority of Abu Hazim that he said: I asked Sahl Ibn Sa'd: "Have you seen the fine (powder)?" he said: "I've never seen the fine (powder) until the Messenger of Allah "Allah's blessing and peace be upon him" died." I asked: "Have they got sifters during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "I've never seen a sifter until the Messenger of Allah "Allah's blessing and peace be upon him" died." I further asked: "Then, how have you used to eat parley without being sieved?" He said: "We used to blow it, with the result that whatever (dregs) would fly away from it, and then we would make dough with whatever remained of it."

3336- It is narrated on the authority of Um Ayman that she sieved powder from which she made a loaf for the Messenger of Allah "Allah's blessing and peace be upon him", and (when he saw it) he said: "What is that?" she said: "It is a kind of food we make in our homeland, and I like to make a loaf thereof for you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Bring back what was in it, and then make a dough of it once again."

3337- It is narrated on the authority of Anas Ibn Malik that he said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" see with anyone of his own eyes a loaf whose powder was sifted more than once until he (died and) joined (the Presence of) Allah Almighty.

[45] What About The Large Thin Loafs

3338- It is narrated on the authority of Ata that he said: Abu Hurairah visited his people (I think he said) in the village of Yuna, where they brought him some large thin loafs, thereupon he went on weeping and said: Never has the Messenger of Allah "Allah's blessing and peace be upon him" seen that (kind of bread) with his own eyes (until he died)."

43 ـ بابُ التَّمْرِ بالزُّبْدِ

3334 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنِي ابْنُ جَابِرٍ. حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، عَنِ ابْنَيْ بُسْرٍ السُّلَمِيَّيْنِ؛ قَالاَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَوَضَعْنَا تَحْتَهُ قَطِيفَةً لَنَا. صَبَبْنَاهَا لَهُ صَبًّا. فَجَلَسَ عَلَيْهَا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْوَحْيَ فِي بَيْتِنَا. وَقَدَّمْنَا لَهُ زُبْداً وَتَمْراً. وَكَانَ يُحِبُّ الزُّبْدَ، ﷺ.

44 ـ بابُ الحُوَّارَى

3335 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. حَدَّثَنِي أَبِي؛ قَالَ: سَأَلْتُ سَهْلَ بْنَ سَعْدٍ: هَلْ رَأَيْتَ النَّقِيَّ؟ قَالَ: مَا رَأَيْتُ النَّقِيَّ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ. فَقُلْتُ: فَهَلْ كَانَ لَهُمْ مَنَاخِلُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا رَأَيْتُ مُنْخُلاً حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: فَكَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ؟ قَالَ: نَعَمْ كُنَّا نَنْفُخُهُ. فَيَطِيرُ مِنْهُ مَا طَارَ، وَمَا بَقِيَ ثَرَّيْنَاهُ.

3336 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَرِثِ. أَخْبَرَنِي بَكْرُ بْنُ سَوَادَةَ؛ أَنَّ حَنَشَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ عَنْ أُمِّ أَيْمَنَ، أَنَّهَا غَرْبَلَتْ دَقِيقاً. فَصَنَعَتْهُ لِلنَّبِيِّ ﷺ رَغِيفاً. فَقَالَ: «**مَا هٰذَا؟**» قَالَتْ: طَعَامٌ نَصْنَعُهُ بِأَرْضِنَا. فَأَحْبَبْتُ أَنْ أَصْنَعَ مِنْهُ لَكَ رَغِيفاً. فَقَالَ: «**رُدِّيهِ فِيهِ، ثُمَّ اعْجِنِيهِ**».

3337 ـ **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ، أَبُو الْجَمَاهِرِ. حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ. حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: مَا رَأَى رَسُولُ اللَّهِ ﷺ رَغِيفاً مُحَوَّراً، بِوَاحِدٍ مِنْ عَيْنَيْهِ، حَتَّى لَحِقَ بِاللَّهِ.

45 ـ بابُ الرُّقَاقِ

3338 ـ **حدّثنا** أَبُو عُمَيْرٍ، عِيسَى بْنُ مُحَمَّدٍ، النَّحَّاسُ الرَّمْلِيُّ. حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ، عَنِ ابْنِ عَطَاءٍ عَنْ أَبِيهِ، قَالَ: زَارَ أَبُو هُرَيْرَةَ قَوْمَهُ. يَعْنِي قَرْيَةً (أَظُنُّهُ قَالَ يُنَا) فَأَتَوْهُ بِرُقَاقٍ مِنْ رُقَاقِ الأُوَلِ. فَبَكَى وَقَالَ: مَا رَأَى رَسُولُ اللَّهِ ﷺ هٰذَا بِعَيْنِهِ قَطُّ.

3339- It is narrated on the authority of Qatadah: We used to visit Anas whose baker was with him (according to the narration of Ishaq), and his dining table was placed (according to the narration of Ad-Darimi). One day, he said to us: Eat! Indeed, I do not know that the Prophet "Allah's blessing and peace be upon him" saw a thin bread or a roasted sheep until he (died and) joined (the Presence of) Allah Almighty.

[46] What About Pelte

3340- It is narrated on the authority of Ibn Abbas that he said: The first occasion on which we heard about pelte was that that Gabriel "Peace be upon him" came to the Messenger of Allah and said to him: "The (different sides of the) land will be opened to (the people of) your nation, and the (luxuries and pleasures of) this world will be poured over them to the extent that they will come to eat pelte." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What is pelte." He said: "It is to mix both ghee and honey (with powder)." On that the Messenger of Allah "Allah's blessing and peace be upon him" took a strong breath (out of exclamation)!

[47] What About Bread Greased With Ghee

3341- It is narrated on the authority of Ibn Umar that he said: One ay, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that we have a white loaf made of wheat greased with ghee, so that we would eat it." A man from amongst the Ansar heard that, and soon, he prepared it, and brought it to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "In which container was this ghee?" he said: "It was in a container(made from the leather) of a mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" then rejected to eat it.

3342- It is narrated on the authority of Anas Ibn Malik that he said: Umm Sulaim made a loaf in which she put some ghee for the Messenger of Allah "Allah's blessing and peace be upon him", and then she said to me: "Go and invite the Messenger of Allah "Allah's blessing and peace be upon him"." I came to him and said: "My mother invites you." He got up and said to those who were with him: "Get up too!" I preceded them to her, and told her, and when the Messenger of Allah "Allah's blessing and peace be upon him" came, he said to her: "Bring what you've prepared." She said: "I've just prepared it only for you." He said: "Bring it." Then he said: "O Anas! Let ten by ten enter into me!" I kept admitting ten by ten to him until all of them ate their fill; and they were eighty.

3339 ـ **حدّثنا** إِسْحَاقُ بْنُ مَنْصُورٍ، وَأَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، قَالاَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا هَمَّامٌ. حَدَّثَنَا قَتَادَةُ؛ قَالَ: كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ (قَالَ إِسْحَاقُ: وَخَبَّازُهُ قَائِمٌ. وَقَالَ الدَّارِمِيُّ: وَخِوَانُهُ مَوْضُوعٌ) فَقَالَ يَوْماً: كُلُوا. فَمَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ رَأَى رَغِيفاً مُرَقَّقاً، بِعَيْنِهِ، حَتَّى لَحِقَ بِاللَّهِ. وَلاَ شَاةً سَمِيطاً قَطُّ.

46 ـ بَابُ الفَالُوذَجِ

3340 ـ **حدّثنا** عَبْدُ الْوَهَّابِ بْنُ الضَّحَّاكِ السُّلَمِيُّ، أَبُو الْحَرِثِ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ عَنْ عُثْمَانَ بْنِ يَحْيَى، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أَوَّلُ مَا سَمِعْنَا بِالْفَالُوذَجِ، أَنَّ جِبْرِيلَ، عَلَيْهِ السَّلاَمُ، أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمَّتَكَ تُفْتَحُ عَلَيْهِمُ الأَرْضُ فَيُفَاضُ عَلَيْهِمْ مِنَ الدُّنْيَا. حَتَّى إِنَّهُمْ لَيَأْكُلُونَ الْفَالُوذَجَ. فَقَالَ النَّبِيُّ ﷺ: «**وَمَا الْفَالُوذَجُ؟**». قَالَ: يَخْلِطُونَ السَّمْنَ وَالْعَسَلَ جَمِيعاً. فَشَهَقَ النَّبِيُّ ﷺ لِذٰلِكَ شَهْقَةً.

47 ـ بَابُ الخُبْزِ المُلَبَّقِ بِالسَّمْنِ

3341 ـ **حدّثنا** هُدْبَةُ بْنُ عَبْدِ الْوَهَّابِ. حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ. حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ: «**وَدِدْتُ لَوْ أَنَّ عِنْدَنَا خُبْزَةً بَيْضَاءَ مِنْ بُرَّةٍ سَمْرَاءَ مُلَبَّقَةٍ بِسَمْنٍ نَأْكُلُهَا**» قَالَ: فَسَمِعَ بِذٰلِكَ رَجُلٌ مِنَ الأَنْصَارِ فَاتَّخَذَهُ. فَجَاءَ بِهِ إِلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فِي أَيِّ شَيْءٍ كَانَ هٰذَا السَّمْنُ؟**» قَالَ: فِي عُكَّةِ ضَبٍّ. قَالَ: فَأَبَى أَنْ يَأْكُلَهُ.

3342 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ. حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ. حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: صَنَعَتْ أُمُّ سُلَيْمٍ لِلنَّبِيِّ ﷺ خُبْزَةً، وَضَعَتْ فِيهَا شَيْئاً مِنْ سَمْنٍ. ثُمَّ قَالَتِ: اذْهَبْ إِلَى النَّبِيِّ ﷺ فَادْعُهُ. قَالَ: فَأَتَيْتُهُ فَقُلْتُ: أُمِّي تَدْعُوكَ. قَالَ: فَقَامَ، وَقَالَ: لِمَنْ كَانَ عِنْدَهُ مِنَ النَّاسِ: «**قُومُوا**» قَالَ: فَسَبَقْتُهُمْ إِلَيْهَا فَأَخْبَرْتُهَا. فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «**هَاتِي مَا صَنَعْتِ**» فَقَالَتْ: إِنَّمَا صَنَعْتُهُ لَكَ وَحْدَكَ. فَقَالَ: «**هَاتِيهِ**» فَقَالَ: «**يَا أَنَسُ أَدْخِلْ عَلَيَّ عَشَرَةً عَشَرَةً**» قَالَ: فَمَا زِلْتُ أُدْخِلُ عَلَيْهِ عَشَرَةً عَشَرَةً. فَأَكَلُوا حَتَّى شَبِعُوا. وَكَانُوا ثَمَانِينَ.

[48] The Bread Made Of Wheat

3343- It is narrated on the authority of Abu Hurairah that he said: By Him, in Whose Hand is my life: never has the Messenger of Allah "Allah's blessing and peace be upon him" eaten his fill from the bread made of wheat for three days successively until Allah Almighty caused him to die.

3344- It is narrated on the authority of A'ishah that she said: Never have the family of Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") eaten their fill from the bread made of wheat for three days successively until the Messenger of Allah "Allah's blessing and peace be upon him" died.

[49] The Bread Made Of Parley

3345- It is narrated on the authority of A'ishah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" died, there was nothing in my house, which a living being could eat barring half (a Wasaq) of parley in a shelf belonging to me, from which I kept eating for a long time (before knowing its amount) and then I weighed it, and it was consumed.

3346- It is narrated on the authority of A'ishah that she said: Never have the family of Muhammad eaten their fill from the bread of parley until he died.

3347- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (so many times) spent many successive nights tying his abdomen (because of hunger), and his family would find no supper; and by then parley constituted the majority of their bread.

3348- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wore the (clothes made of) wool, and put on sandals. He further said: The food of the Messenger of Allah "Allah's blessing and peace be upon him" was coarse, and his clothes were rough. It was said to Al-Hasan: What is the coarse food? He said: It is that of ungrounded parley, which he could not swallow up but with a sip of water.

[50] The Moderation In Eating, And It Is Undesirable To Eat One's Fill

3349- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The son of Adam has never filled a container

48 ـ بابُ خُبْزِ البُرِّ

3343 ـ **حدّثنا** يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ. حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّهُ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ مَا شَبِعَ نَبِيُّ اللَّهِ ﷺ ثَلاَثَةَ أَيَّامٍ تِبَاعاً مِنْ خُبْزِ الْحِنْطَةِ، حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ.

3344 ـ **حدّثنا** مُحَمَّدُ بْنُ يَحْيَى. حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو. حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مُنْذُ قَدِمُوا الْمَدِينَةَ، ثَلاَثَ لَيَالٍ تِبَاعاً، مِنْ خُبْزِ بُرٍّ، حَتَّى تُوُفِّيَ ﷺ.

49 ـ بابُ خُبْزِ الشَّعِيرِ

3345 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو أُسَامَةَ. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ قَالَتْ: لَقَدْ تُوُفِّيَ النَّبِيُّ ﷺ، وَمَا فِي بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ، إِلاَّ شَطْرُ شَعِيرٍ، فِي رَفٍّ لِي. فَأَكَلْتُ مِنْهُ، حَتَّى طَالَ عَلَيَّ. فَكِلْتُهُ فَفَنِيَ.

3346 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ يُحَدِّثُ عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ؛ قَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزِ الشَّعِيرِ حَتَّى قُبِضَ.

3347 ـ **حدّثنا** عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ. حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، عَنْ هِلاَلِ بْنِ خَبَّابٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِياً، وَأَهْلُهُ لاَ يَجِدُونَ الْعَشَاءَ. وَكَانَ عَامَّةَ خُبْزِهِمْ خُبْزُ الشَّعِيرِ.

3348 ـ **حدّثنا** يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ (وَكَانَ يُعَدُّ مِنَ الأَبْدَالِ) حَدَّثَنَا بَقِيَّةُ. حَدَّثَنَا يُوسُفُ بْنُ أَبِي كَثِيرٍ عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: لَبِسَ رَسُولُ اللَّهِ ﷺ الصُّوفَ، وَاحْتَذَى الْمَخْصُوفَ.

وَقَالَ: أَكَلَ رَسُولُ اللَّهِ ﷺ بَشِعاً وَلَبِسَ خَشِناً.

فَقِيلَ لِلْحَسَنِ: مَا الْبَشِعُ؟ قَالَ: غَلِيظُ الشَّعِيرِ. مَا كَانَ يُسِيغُهُ إِلاَّ بِجُرْعَةِ مَاءٍ.

50 ـ بابُ الاقْتِصَادِ فِي الأَكْلِ وكَرَاهَةِ الشِّبَعِ

3349 ـ **حدّثنا** هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحِمْصِيُّ. حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ. حَدَّثَتْنِي أُمِّي عَنْ أُمِّهَا؛ أَنَّهَا سَمِعَتِ الْمِقْدَامَ بْنَ مَعْدِيكَرِبَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مَلأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ. حَسْبُ الآدَمِيِّ لُقَيْمَاتٌ يُقِمْنَ**

worse than his abdomen, even though it is sufficient for the son of Adam to have morsels therewith to sustain his body. But anyway, if he is to be overpowered by his desire, let him assign one-third (the space of the abdomen) to his food, one-third to his drink, and one-third to his breath."

3350- It is narrated on the authority of Ibn Umar that he said: Once, a man ejected wild out of his mouth (resulting from his eating to the fill) in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to him: "Stop your mouth wind from us, for verily, such as has the longest suffering of hunger among you on the Day of Judgement is such as eats his fill most among you in this world."

3351- It is narrated on the authority of Atiyyah Ibn Amir Al-Juhani that he said: I heard Salman, when he was asked more pressingly to eat some food, having said: It is enough for me (not to eat) that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Indeed, such as eats his fill most among the people in this world will have the longest suffering of hunger among them on the Day of Judgement."

[51] It Is Out Of Lavishness To Eat All That You Have Desire For

3352- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of lavishness to eat all that you have desire for."

[52] It Is Forbidden To Throw Food

3353- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the house and found a fragment (of bread) thrown (on the ground), thereupon he picked it up, swept it, and ate it. Then he said: "O A'ishah! You should be generous with such as generous! It never flees away from a people and returns to them once again."

[53] Seeking Refuge From Hunger

3354- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from hunger, for it is the worst of (one's companions which) spends the night with him; and I seek refuge with You from treachery, for it is the worst of one's inside."

[54] Leaving Supper

3355- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

صُلْبَهُ. فَإِنْ غَلَبَتِ الآدَمِيَّ نَفْسُهُ، فَثُلُثٌ لِلطَّعَامِ، وَثُلُثٌ لِلشَّرَابِ، وَثُلُثٌ لِلنَّفَسِ».

3350 ـ حدّثنا عَمْرُو بْنُ رَافِعٍ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ أَبُو يَحْيَىٰ عَنْ يَحْيَىٰ الْبَكَّاءِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: تَجَشَّأَ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «كُفَّ جُشَاءَكَ عَنَّا. فَإِنَّ أَطْوَلَكُمْ جُوعاً، يَوْمَ الْقِيَامَةِ، أَكْثَرُكُمْ شِبَعاً، فِي دَارِ الدُّنْيَا».

3351 ـ حدّثنا دَاوُدُ بْنُ سُلَيْمَانَ الْعَسْكَرِيُّ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ. قَالاَ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ عَنْ مُوسَى الْجُهَنِيِّ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَطِيَّةَ بْنِ عَامِرٍ الْجُهَنِيِّ؛ قَالَ: سَمِعْتُ سَلْمَانَ، وَأُكْرِهَ عَلَى طَعَامٍ يَأْكُلُهُ فَقَالَ: حَسْبِي. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَكْثَرَ النَّاسِ شِبَعاً فِي الدُّنْيَا، أَطْوَلُهُمْ جُوعاً يَوْمَ الْقِيَامَةِ».

51 ـ بابٌ مِنَ الإِسْرَافِ أَنْ تَأْكُلَ كُلَّ ما اشْتَهَيْتَ

3352 ـ حدّثنا هِشَامُ بْنُ عَمَّارٍ، وَسُوَيْدُ بْنُ سَعِيدٍ، وَيَحْيَىٰ بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ، قَالُوا: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ. حَدَّثَنَا يُوسُفُ بْنُ أَبِي كَثِيرٍ عَنْ نُوحِ بْنِ ذَكْوَانَ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ السَّرَفِ أَنْ تَأْكُلَ كُلَّ مَا اشْتَهَيْتَ».

52 ـ بابُ النَّهْيِ عَنْ إِلْقَاءِ الطَّعَامِ

3353 ـ حدّثنا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيُّ. حَدَّثَنَا وَسَّاجُ بْنُ عُقْبَةَ بْنِ وَسَّاجٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُحَمَّدٍ الْمُوَقَّرِيُّ. حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَتْ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ. فَرَأَىٰ كِسْرَةً مُلْقَاةً. فَأَخَذَهَا فَمَسَحَهَا ثُمَّ أَكَلَهَا، وَقَالَ: «يَا عَائِشَةُ! أَكْرِمِي كَرِيماً. فَإِنَّهَا مَا نَفَرَتْ عَنْ قَوْمٍ قَطُّ، فَعَادَتْ إِلَيْهِمْ».

53 ـ بابُ التَّعَوُّذِ مِنَ الجُوعِ

3354 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ. حَدَّثَنَا هُرَيْمٌ عَنْ لَيْثٍ، عَنْ كَعْبٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ. وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ».

54 ـ بابُ تَرْكِ العِشَاءِ

3355 ـ حدّثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ. حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ السَّلاَمِ بْنِ عَبْدِ اللَّهِ بْنِ بَابَاهُ الْمَخْزُومِيُّ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لاَ تَدَعُوا الْعَشَاءَ وَلَوْ بِكَفٍّ مِنْ تَمْرٍ. فَإِنَّ تَرْكَهُ يُهْرِمُ».

"Do not leave getting supper even though it is a handful of dates, for leaving it causes one to grow old."

[55] What About Hospitality

3356- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Goodness comes faster to the house, which is covered up by (so many guests) than the blade to the hump of the camel (to entertain them)."

3357- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Goodness comes faster to the house, in which food is served (to the guests) than the blade to the hump of the camel (to entertain them)."

3358- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the sunnah that a man should go out to the gate of the house in the company of his guest (to bid farewell to him)."

[56] When A Guest Sees Something Of Which He Disapproves, He Should Come Back

3359- It is narrated on the authority of Ali that he said: Once, I prepared food and invited the Messenger of Allah "Allah's blessing and peace be upon him" to it; and he came and saw some pictures in the house, thereupon he went back.

3360- It is narrated on the authority of Safinah: Abu Abd Ar-Rahman that a man came as a guest to the house of Ali Ibn Abu Talib, who made food for him, thereupon Fatimah said: "Would that we invite the Messenger of Allah "Allah's blessing and peace be upon him" to share food with us!" they invited him, and when he came and put his hand on the two sides of the gate, and found a thin curtain in one side of the house, he went back. Fatimah said to Ali: "Catch up with him, and said to him: Why have you gone back O Messenger of Allah?" (When Ali asked him) he said: "I'm not to enter a decorated house."

[57] Mixing Fat With Ghee

3361- It is narrated on the authority of Ibn Umar that once, Umar came to visit him and he was having his meal on his dining board, and he gave room for him to sit in the forefront, and then he said: "In the Name of Allah", struck (the bowl) with his hand and took a morsel, followed by another, after which he said: "I detect a taste of fat, even though it is not of meat (what is it?)" on that Abdullah said: "O Commander of Believers! I

55 ـ بابُ الضِّيَافَةِ

3356 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْخَيْرُ أَسْرَعُ إِلَى الْبَيْتِ الَّذِي يُغْشَىٰ، مِنَ الشَّفْرَةِ إِلَى سَنَامِ الْبَعِيرِ»**.

3357 ـ **حدّثنا** جُبَارَةُ بْنُ الْمُغَلِّسِ. حَدَّثَنَا الْمُحَارِبِيُّ. حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ نَهْشَلٍ عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«الْخَيْرُ أَسْرَعُ إِلَى الْبَيْتِ الَّذِي يُؤْكَلُ فِيهِ، مِنَ الشَّفْرَةِ إِلَى سَنَامِ الْبَعِيرِ»**.

3358 ـ **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَلِيِّ بْنِ عُرْوَةَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مِنَ السُّنَّةِ أَنْ يَخْرُجَ الرَّجُلُ مَعَ ضَيْفِهِ إِلَى بَابِ الدَّارِ»**.

56 ـ بابٌ إذا رَأَى الضَّيْفُ مُنْكَراً رَجَعَ

3359 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَلِيٍّ؛ قَالَ: صَنَعْتُ طَعَاماً. فَدَعَوْتُ رَسُولَ اللَّهِ ﷺ. فَجَاءَ فَرَأَىٰ فِي الْبَيْتِ تَصَاوِيرَ. فَرَجَعَ.

3360 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللَّهِ الْجَزَرِيُّ. حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ. حَدَّثَنَا سَعِيدُ بْنُ جُمْهَانَ. حَدَّثَنَا سَفِينَةُ، أَبُو عَبْدِ الرَّحْمٰنِ: أَنَّ رَجُلاً أَضَافَ عَلِيَّ بْنَ أَبِي طَالِبٍ. فَصَنَعَ لَهُ طَعَاماً. فَقَالَتْ فَاطِمَةُ: لَوْ دَعَوْنَا النَّبِيَّ ﷺ فَأَكَلَ مَعَنَا. فَدَعَوْهُ فَجَاءَ. فَوَضَعَ يَدَهُ عَلَى عِضَادَتَيِ الْبَابِ. فَرَأَىٰ قِرَاماً فِي نَاحِيَةِ الْبَيْتِ. فَرَجَعَ. فَقَالَتْ فَاطِمَةُ لِعَلِيٍّ: الْحَقْ. فَقُلْ لَهُ: مَا رَجَعَكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: **«إِنَّهُ لَيْسَ لِي أَنْ أَدْخُلَ بَيْتاً مُزَوَّقاً»**.

57 ـ بابُ الجَمْعِ بَيْنَ السَّمْنِ واللَّحْمِ

3361 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا يَحْيَىٰ بْنُ عَبْدِ الرَّحْمٰنِ الأَرْحَبِيُّ. حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْقُوبَ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ؛ قَالَ: دَخَلَ عَلَيْهِ عُمَرُ، وَهُوَ عَلَى مَائِدَتِهِ. فَأَوْسَعَ لَهُ عَنْ صَدْرِ الْمَجْلِسِ. فَقَالَ: بِسْمِ اللَّهِ. ثُمَّ ضَرَبَ بِيَدِهِ فَلَقِمَ لُقْمَةً. ثُمَّ ثَنَّى بِأُخْرَىٰ. ثُمَّ قَالَ: إِنِّي لأَجِدُ طَعْمَ دَسَمٍ. مَا هُوَ بِدَسَمِ اللَّحْمِ. فَقَالَ عَبْدُ اللَّهِ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي خَرَجْتُ إِلَى السُّوقِ أَطْلُبُ السَّمِينَ لأَشْتَرِيَهُ. فَوَجَدْتُهُ غَالِياً.

came out to the market in search for fat (meat) in order to buy, but it was very expensive, thereupon I bought thin (meat) by a Dirham, and ghee by another Dirham, and mixed both, in order that my children would benefit of it." On that Umar said: "Never has the Messenger of Allah "Allah's blessing and peace be upon him" got both (meat and ghee) but that he would eat one and give the other in charity." Abdullah said: "O Commander of Believers! Take (and eat it this time) and they will never be combined together with me but that I will do so." Umar said: "I'm not to do (i.e. eat that)."

[58] When One Cooks Food, Let Him Use More Water

3362- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you prepare soup, increase its water, and give some to your neighbours."

[59] What About Eating Garlic, Onion And Leek

3363- It is narrated on the authority of Ma'dan Ibn Abu Talhah Al-Ya'muri that once Umar stood and delivered a sermon on Friday, in which he praised Allah and lauded him, and then he said: "O people, you eat these two (offensive) plants and these are onion and garlic, which I find nothing but vicious. During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" I saw that whenever the (offensive) smell of these two were detected in a person in the mosque, he would be caught hold by the hand and driven away to Baqi'. So, he, who finds it necessary to eat them, let him cause (their odor) to die by cooking them well."

3364- It is narrated on the authority of Umm Ayyub that she said: I prepared food for the Messenger of Allah "Allah's blessing and peace be upon him" having such grains (as onion, garlic), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" did not eat and said: "I dislike to do harm to my companion (Gabriel with the vicious smell coming from those trees)."

3365- It is narrated on the authority of Jabir that a group of people came to the Messenger of Allah "Allah's blessing and peace be upon him", and he detected in them the smell of leek, thereupon he said to them: "Have I not forbidden you to eat of this tree? No doubt, the angels are disturbed by such as from which men are disturbed."

3366- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Do not eat onion." Then, he said a hidden word (which is "when it is) raw."

فَاشْتَرَيْتُ بِدِرْهَمٍ مِنَ الْمَهْزُولِ. وَحَمَلْتُ عَلَيْهِ بِدِرْهَمٍ سَمْناً. فَأَرَدْتُ أَنْ يَتَرَدَّدَ عِيَالِي عَظْماً عَظْماً. فَقَالَ عُمَرُ: مَا اجْتَمَعَا عِنْدَ رَسُولِ اللَّهِ ﷺ قَطُّ، إِلاَّ أَكَلَ أَحَدَهُمَا وَتَصَدَّقَ بِالآخَرِ.

قَالَ عَبْدُ اللَّهِ: خُذْ يَا أَمِيرَ الْمُؤْمِنِينَ فَلَنْ يَجْتَمِعَا عِنْدِي إِلاَّ فَعَلْتُ ذٰلِكَ. قَالَ: مَا كُنْتُ لِأَفْعَلَ.

58 ـ بَابُ مَنْ طَبَخَ فَلْيُكْثِرْ مَاءَهُ

3362 ـ حدّثنا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ. حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا عَمِلْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَاغْتَرِفْ لِجِيرَانِكَ مِنْهَا**».

59 ـ بَابُ أَكْلِ الثُّومِ وَالبَصَلِ وَالكُرَّاثِ

3363 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ يَوْمَ الْجُمُعَةِ خَطِيباً. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَأْكُلُونَ شَجَرَتَيْنِ. لاَ أُرَاهُمَا إِلاَّ خَبِيثَتَيْنِ: هٰذَا الثُّومُ وَهٰذَا الْبَصَلُ. وَلَقَدْ كُنْتُ أَرَى الرَّجُلَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، يُوجَدُ رِيحُهُ مِنْهُ، فَيُؤْخَذُ بِيَدِهِ حَتَّى يُخْرَجَ بِهِ إِلَى الْبَقِيعِ. فَمَنْ كَانَ آكِلَهُمَا، لاَ بُدَّ، فَلْيُمِتْهُمَا طَبْخاً.

3364 ـ حدّثنا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ أُمِّ أَيُّوبَ؛ قَالَتْ: صَنَعْتُ لِلنَّبِيِّ ﷺ طَعَاماً، فِيهِ مِنْ بَعْضِ الْبُقُولِ. فَلَمْ يَأْكُلْ، وَقَالَ: «**إِنِّي أَكْرَهُ أَنْ أُوذِيَ صَاحِبِي**».

3365 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا أَبُو شُرَيْحٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ نِمْرَانَ الْحَجْرِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ نَفَراً أَتَوُا النَّبِيَّ ﷺ. فَوَجَدَ مِنْهُمْ رِيحَ الْكُرَّاثِ. فَقَالَ: «**أَلَمْ أَكُنْ نَهَيْتُكُمْ عَنْ أَكْلِ هٰذِهِ الشَّجَرَةِ؟ إِنَّ الْمَلاَئِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الإِنْسَانُ**».

3366 ـ حدّثنا حَرْمَلَةُ بْنُ يَحْيَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَخْبَرَنِي ابْنُ لَهِيعَةَ عَنْ عُثْمَانَ بْنِ نُعَيْمٍ، عَنِ الْمُغِيرَةِ بْنِ نَهِيكٍ، عَنْ دُخَيْنٍ الْحَجْرِيِّ؛ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِهِ: «**لاَ تَأْكُلُوا الْبَصَلَ**» ثُمَّ قَالَ كَلِمَةً خَفِيَّةً: «**النِّيءَ**».

[60] Eating Yogurt And Ghee

3367- It is narrated on the authority of Salman Al-Farisi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about eating yogurt, ghee and asses, thereupon he said: "What is lawful is such as made lawful by Allah in His Book, and what is unlawful is such as made unlawful by Allah in His Book, and that from which He keeps silent belongs to such as for which He makes no sin."

[61] Eating Fruits

3368- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: A bunch of grapes from Ta'if was presented to the Messenger of Allah "Allah's blessing and peace be upon him", who invited me and said: "Take this bunch and convey it to your mother." But I ate it before I conveyed it to her. When it was some nights later, he asked me: "What about that bunch (of grapes): have you conveyed it to your mother?" I said: "No: I had eaten it before I conveyed it to her." On that he called me a man of betrayal.

3369- It is narrated on the authority of Talhah that he said: I visited the Messenger of Allah "Allah's blessing and peace be upon him", and he had a quince in his hand, thereupon he said to me: "Take it O Talhah, for it comforts one's heart."

[62] It Is Forbidden To Eat While Lying

3370- It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should eat while lying on his face.

60 ـ بابُ أَكْلِ الجُبْنِ والسَّمْنِ

3367 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُوسَى السُّدِّيُّ. حَدَّثَنَا سَيْفُ بْنُ هَارُونَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ الْفَارِسِيِّ؛ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ السَّمْنِ وَالْجُبْنِ وَالْفِرَاءِ؟ قَالَ: «**الْحَلالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ. وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ. وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ**».

61 ـ بابُ أَكْلِ الثِّمَارِ

3368 ـ **حدّثنا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ. حَدَّثَنَا أَبِي. حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ عِرْقٍ، عَنْ أَبِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ؛ قَالَ: أُهْدِيَ لِلنَّبِيِّ ﷺ عِنَبٌ مِنَ الطَّائِفِ. فَدَعَانِي فَقَالَ: «**خُذْ هٰذَا الْعُنْقُودَ فَأَبْلِغْهُ أُمَّكَ**» فَأَكَلْتُهُ قَبْلَ أَنْ أُبْلِغَهُ إِيَّاهَا. فَلَمَّا كَانَ بَعْدَ لَيَالٍ قَالَ لِي: «**مَا فَعَلَ الْعُنْقُودُ؟ هَلْ أَبْلَغْتَهُ أُمَّكَ؟**» قُلْتُ: لاَ. قَالَ: فَسَمَّانِي غُدَرَ.

3369 ـ **حدّثنا** إِسْمَاعِيلُ بْنُ مُحَمَّدٍ الطَّلْحِيُّ. حَدَّثَنَا نُقَيْبُ بْنُ حَاجِبٍ، عَنْ أَبِي سَعِيدٍ، عَنْ عَبْدِ الْمَلِكِ الزُّبَيْرِيِّ، عَنْ طَلْحَةَ؛ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ، وَبِيَدِهِ سَفَرْجَلَةٌ. فَقَالَ: «**دُونَكَهَا يَا طَلْحَةُ فَإِنَّهَا تُجِمُّ الْفُؤَادَ**».

62 ـ بابُ النَّهْيِ عَنِ الأَكْلِ مُنْبَطِحاً

3370 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ. حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يَأْكُلَ الرَّجُلُ وَهُوَ مُنْبَطِحٌ عَلَى وَجْهِهِ.

(30) THE BOOK OF DRINKS

[1] The Wine Is The Key Of Every (Kind Of) Evil

3371- It is narrated on the authority of Abu Ad-Darda' that he said: My Friend (the Messenger of Allah "Allah's blessing and peace be upon him") saying: "Do not drink the wine, for it is the key of every (aspect of) evil."

3372- It is narrated on the authority of Khabbab Ibn Al-Aratt that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of (drinking) wine! For indeed, the sin (resulting from drinking) it is higher than all sins (in degree), as well as its tree is higher than all the other trees."

[2] If One Drinks Wine In The World, He Will Not Taste It In The Hereafter

3373- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drinks wine in the world, will not taste it in the hereafter unless he turns (to Allah) in repentance (and gives up it)."

3374- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who drinks wine in the world, will not taste it in the hereafter."

[3] What About The Addict To Wine

3375- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The addict to wine is like an idolater."

3376- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No addict to wine shall be admitted to the Garden."

[4] He, Who Has Alcoholic Drinks, And Becomes Intoxicated, No Prayer Will Be Accepted From Him

3377- It is narrated on the authority of Abdullah Ibn Amr That he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has alcoholic drinks, and becomes intoxicated, no prayer will be accepted from him for forty mornings, and if he dies in such a state, he will be admitted to the fire (of Hell), and if he turns to Allah in repentance, Allah will turn in forgiveness to him. Then, if he returns to have alcoholic drinks, and he becomes intoxicated, no prayer will be accepted from him

30 ـ كِتَابُ الأَشْرِبَةِ

1 ـ بابٌ «الخَمْرُ مِفْتَاحُ كُلِّ شَرٍّ»

3371 ـ **حدّثنا** الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ. ح وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ. حَدَّثَنَا عَبْدُ الْوَهَّابِ، جَمِيعاً عَنْ رَاشِدٍ، أَبِي مُحَمَّدٍ الْحِمَّانِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ؛ قَالَ: أَوْصَانِي خَلِيلِي ﷺ: **«لاَ تَشْرَبِ الْخَمْرَ، فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ»**.

3372 ـ **حدّثنا** الْعَبَّاسُ بْنُ عُثْمَانَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا مُنِيرُ بْنُ الزُّبَيْرِ؛ أَنَّهُ سَمِعَ عُبَادَةَ بْنَ نُسَيٍّ يَقُولُ: سَمِعْتُ خَبَّابَ بْنَ الأَرَتِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: **«إِيَّاكَ وَالْخَمْرَ. فَإِنَّ خَطِيئَتَهَا تَفْرَعُ الْخَطَايَا، كَمَا أَنَّ شَجَرَتَهَا تَفْرَعُ الشَّجَرَ»**.

2 ـ بابٌ «مَنْ شَرِبَ الخَمْرَ فِي الدُّنْيَا لَمْ يَشْرَبْهَا فِي الآخِرَةِ»

3373 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، لَمْ يَشْرَبْهَا فِي الآخِرَةِ، إِلاَّ أَنْ يَتُوبَ»**.

3374 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ. حَدَّثَنِي زَيْدُ بْنُ وَاقِدٍ؛ أَنَّ خَالِدَ بْنَ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ حَدَّثَهُ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، لَمْ يَشْرَبْهَا فِي الآخِرَةِ»**.

3 ـ بابُ مُدْمِنِ الخَمْرِ

3375 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ بْنِ الأَصْبَهَانِيِّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مُدْمِنُ الْخَمْرِ كَعَابِدِ وَثَنٍ»**.

3376 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا سُلَيْمَانُ بْنُ عُتْبَةَ. حَدَّثَنِي يُونُسُ بْنُ مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ قَالَ: **«لاَ يَدْخُلُ الْجَنَّةَ مُدْمِنُ خَمْرٍ»**.

4 ـ بابٌ «مَنْ شَرِبَ الخَمْرَ لَمْ تُقْبَلْ له صَلاةٌ»

3377 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنِ ابْنِ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ شَرِبَ الْخَمْرَ وَسَكِرَ، لَمْ تُقْبَلْ لَهُ صَلاةٌ أَرْبَعِينَ صَبَاحاً. وَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ. وَإِنْ عَادَ فَشَرِبَ فَسَكِرَ، لَمْ تُقْبَلْ لَهُ صَلاةٌ أَرْبَعِينَ صَبَاحاً. فَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ. وَإِنْ عَادَ فَشَرِبَ فَسَكِرَ، لَمْ تُقْبَلْ لَهُ صَلاةٌ**

for forty mornings, and if he dies in such a state, he will be admitted to the fire (of Hell), and if he turns to Allah in repentance, Allah will turn in forgiveness to him. Then, if he returns to have alcoholic drinks, and he becomes intoxicated, no prayer will be accepted from him for forty mornings, and if he dies in such a state, he will be admitted to the fire (of Hell), and if he turns to Allah in repentance, Allah will turn in forgiveness to him. Then, if he returns (to drinking it for the fourth time) it is incumbent upon Allah to make him drink from the juice of the Hell on the Day of Judgement." It was said: "What is the juice of the Hell O Messenger of Allah?" he said: "It is the bus of the inhabitants of the fire of Hell."

[5] From Which Fruits Is The Wine Made

3378- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The wine might be made of those two trees: the date-palm and the vine."

3379- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wine might be made of wheat; wine might be made of parley; wine might be made of raisins; wine might be made of dates; and wine might be made of honey."

[6] The Wine Is Cursed On Ten Sides

3380- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The wine is cursed on the basis of ten sides, concerning its nature, its presser, such as gets it pressed for him, its seller, its purchaser, its carrier, such as for whom it is carried, its price eater, its drinker, and such as provides others with it."

3381- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed ten things concerning wine: its presser, such as gets it pressed, such as for whom it is pressed, its carrier, such as for whom it is carried, its seller, such as for whom it is sold, its provider, and such as to whom it is given to drink, until he counted ten of those (upon whom curse is incumbent).

[7] The Trade Of Wine

3382- It is narrated on the authority of A'ishah that she said: When the last Holy Verses of (the Surah of) Al-Baqarah pertaining to usury were revealed, the Messenger of Allah "Allah's blessing and peace be upon him" came out and forbade the trade of wine.

أَرْبَعِينَ صَبَاحاً. فَإِنْ مَاتَ دَخَلَ النَّارَ. فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ. وَإِنْ عَادَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ رَدْغَةِ الْخَبَالِ يَوْمَ الْقِيَامَةِ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا رَدْغَةُ الْخَبَالِ؟ قَالَ: «**عُصَارَةُ أَهْلِ النَّارِ**».

5 ـ بابُ ما يَكُونُ مِنْهُ الخَمْرُ

3378 ـ **حدّثنا** يَزِيدُ بْنُ عَبْدِ اللَّهِ الْيَمَامِيُّ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ. حَدَّثَنَا أَبُو كَثِيرٍ السُّحَيْمِيُّ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ**».

3379 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ خَالِدَ بْنَ كَثِيرٍ الْهَمْدَانِيَّ حَدَّثَهُ أَنَّ السَّرِيَّ بْنَ إِسْمَاعِيلَ حَدَّثَهُ أَنَّ الشَّعْبِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنَ الْحِنْطَةِ خَمْراً، وَمِنَ الشَّعِيرِ خَمْراً، وَمِنَ الزَّبِيبِ خَمْراً، وَمِنَ التَّمْرِ خَمْراً، وَمِنَ الْعَسَلِ خَمْراً**».

6 ـ بابٌ «لُعِنَتِ الخَمْرُ على عَشْرَةِ أَوْجُهٍ»

3380 ـ **حدّثنا** عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالاَ: حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللَّهِ الْغَافِقِيِّ وَأَبِي طُعْمَةَ مَوْلاَهُمْ؛ أَنَّهُمَا سَمِعَا ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لُعِنَتِ الْخَمْرُ عَلَى عَشَرَةِ أَوْجُهٍ: بِعَيْنِهَا، وَعَاصِرِهَا، وَمُعْتَصِرِهَا، وَبَائِعِهَا، وَمُبْتَاعِهَا، وَحَامِلِهَا، وَالْمَحْمُولَةِ إِلَيْهِ، وَآكِلِ ثَمَنِهَا، وَشَارِبِهَا، وَسَاقِيهَا**».

3381 ـ **حدّثنا** مُحَمَّدُ بْنُ سَعِيدِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ. حَدَّثَنَا أَبُو عَاصِمٍ عَنْ شَبِيبٍ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ (أَوْ حَدَّثَنِي أَنَسٌ) قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ عَشَرَةً: عَاصِرَهَا، وَمُعْتَصِرَهَا، وَالْمَعْصُورَةَ لَهُ، وَحَامِلَهَا، وَالْمَحْمُولَةَ لَهُ، وَبَائِعَهَا، وَالْمَبِيعَةَ لَهُ، وَسَاقِيَهَا، وَالْمُسْتَقَاةَ لَهُ. حَتَّى عَدَّ عَشَرَةً مِنْ هٰذَا الضَّرْبِ.

7 ـ بابُ التِّجارَةِ في الخَمْرِ

3382 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالاَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. حَدَّثَنَا الأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ؛ قَالَتْ: لَمَّا نَزَلَتِ الآيَاتُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي الرِّبَا، خَرَجَ رَسُولُ اللَّهِ ﷺ فَحَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

3383- It is narrated on the authority of Ibn Abbas that the news reached Umar that Samurah had sold wine, thereupon he said: "Might Allah put Samurah to destruction! Has he not known that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Curse be upon the Jews. When fat was forbidden to them, they melted and then sold it."

[8] The Wine Is Given A Name Other Than Its Authentic One

3384- It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not after so many nights and days would elapse that a sect from my nation will drink wine, giving it a name other than its authentic one."

3385- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Some people from amongst my nation will drink wine, under (another) name they will give to it."

[9] Every (Kind Of) Intoxicant Is Unlawful

3386- It is narrated on the authority of A'ishah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Every intoxicant drink is unlawful."

3387- It is narrated on the authority of Salim Ibn Abdullah from his father Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful."

3388- It is narrated on the authority of Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful." Ibn Majah says: This is the narration of the Egyptians.

3389- It is narrated on the authority of Mu'awiyah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful for every faithful believer (to get)."

3390- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant is (a kind of) wine, and every (kind of) wine is unlawful."

3391- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful."

3383 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: بَلَغَ عُمَرَ أَنَّ سَمُرَةَ بَاعَ خَمْراً. فَقَالَ: قَاتَلَ اللَّهُ سَمُرَةَ. أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَعَنَ اللَّهُ الْيَهُودَ. حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ، فَجَمَلُوهَا فَبَاعُوهَا**».

8 - بَابُ الْخَمْرِ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا

3384 - **حدّثنا** الْعَبَّاسُ بْنُ الْوَلِيدِ الدِّمَشْقِيُّ. حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَبْدِ الْقُدُّوسِ. حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَذْهَبُ اللَّيَالِي وَالأَيَّامُ حَتَّى تَشْرَبَ فِيهَا طَائِفَةٌ مِنْ أُمَّتِي الْخَمْرَ. يُسَمُّونَهَا بِغَيْرِ اسْمِهَا**».

3385 - **حدّثنا** الْحُسَيْنُ بْنُ أَبِي السَّرِيِّ. حَدَّثَنَا عَبْدُ اللَّهِ. حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ الْعَبْسِيُّ عَنْ بِلَالِ بْنِ يَحْيَى الْعَبْسِيِّ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، عَنِ ابْنِ مُحَيْرِيزٍ، عَنْ ثَابِتِ بْنِ السِّمْطِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَشْرَبُ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ، بِاسْمٍ يُسَمُّونَهَا إِيَّاهُ**».

9 - بَابُ «كُلُّ مُسْكِرٍ حَرَامٌ»

3386 - **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ، تَبْلُغُ بِهِ النَّبِيَّ ﷺ، قَالَ: «**كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ**».

3387 - **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. حَدَّثَنَا يَحْيَى بْنُ الْحَرِثِ الذِّمَارِيُّ، سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ بْنِ عُمَرَ يُحَدِّثُ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

3388 - **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَى. حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ بْنِ هَانِئٍ، عَنْ مَسْرُوقٍ، عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

قَالَ ابْنُ مَاجَةَ: هٰذَا حَدِيثُ الْمِصْرِيِّينَ.

3389 - **حدّثنا** عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ. حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ الزَّبْرِقَانِ، عَنْ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ، سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**كُلُّ مُسْكِرٍ حَرَامٌ عَلَى كُلِّ مُؤْمِنٍ**».

3390 - **حدّثنا** سَهْلٌ. حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ خَمْرٌ. وَكُلُّ خَمْرٍ حَرَامٌ**».

3391 - **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو دَاوُدَ. حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

[10] The Drink, Of Which A Great Portion Intoxicates, Whatever Little Thereof Is Unlawful

3392- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant drink is unlawful; and that, of which a great portion intoxicates, whatever little thereof is unlawful (no matter ineffective it might be)."

3393- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The drink, of which a great portion intoxicates, whatever little thereof is unlawful (no matter ineffective it might be)."

3394- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The drink, of which a great portion intoxicates, whatever little thereof is unlawful (no matter ineffective it might be)."

[11] It Is Forbidden To Get A Mixture Of Two Kinds

3395- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to soak both dates and raisins together, or to soak both unripe dates and fresh ripe dates together (unless this withholds intoxication).

(...) The like of that is narrated on the authority of Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

3396- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not soak both unripe and fresh ripe dates together. But you should soak every kind separately."

3397- It is narrated on the authority of Abu Qatadah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not combine both fresh ripe dates and the yellowish or reddish (unripe) dates, nor raisins and dates (in soaking): but you should soak everyone solely."

[12] The Characteristic Of The Syrup Of Soaked Fruits

3398- It is narrated on the authority of A'ishah that she said: We used to prepare syrup of soaked fruits for the Messenger of Allah "Allah's blessing and peace be upon him" in a water-skin: we would take a handful of dates

10 ـ بابٌ «ما أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ»

3392 ـ **حدّثنا** إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ. حَدَّثَنَا أَبُو يَحْيَىٰ. حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ عَنْ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«كُلُّ مُسْكِرٍ حَرَامٌ، وَمَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ»**.

3393 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنِي دَاوُدُ بْنُ بَكْرٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ»**.

3394 ـ **حدّثنا** عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ. حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ. حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: **«مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ»**.

11 ـ بابُ النَّهْيِ عَنِ الْخَلِيطَيْنِ

3395 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ جَمِيعاً. وَنَهَىٰ أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعاً.

قَالَ اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ الْمَكِّيُّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

3396 ـ **حدّثنا** يَزِيدُ بْنُ عَبْدِ اللَّهِ الْيَمَانِيُّ. حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ تَنْبِذُوا التَّمْرَ وَالْبُسْرَ جَمِيعاً. وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ»**.

3397 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَىٰ بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لاَ تَجْمَعُوا بَيْنَ الرُّطَبِ وَالزَّهْوِ، وَلاَ بَيْنَ الزَّبِيبِ وَالتَّمْرِ. وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ»**.

12 ـ بابُ صِفَةِ النَّبِيذِ وشُرْبِهِ

3398 ـ **حدّثنا** عُثْمَانُ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا أَبُو مُعَاوِيَةَ. ح وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالاَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ. حَدَّثَتْنَا بَنَانَةُ بِنْتُ يَزِيدَ الْعَبْشَمِيَّةُ عَنْ عَائِشَةَ؛ قَالَتْ: كُنَّا نَنْبِذُ لِرَسُولِ اللَّهِ ﷺ

or a handful of raisins and throw it in it, and pour water over it, and keep soaking it in the morning, so that he would drink it in the evening, or in the evening, so that he would drink it in the (coming) morning, or (according to the narration of Abu Mu'awiyah) by the day so that he would drink it at night, or at night so that he would drink it by day.

3399- It is narrated on the authority of Ibn Abbas that he said: A syrup of soaked fruits would be prepared for the Messenger of Allah "Allah's blessing and peace be upon him", from which he would drink on the same day, the coming day, and the third day; and after that, if something remained of it, he would spill it over or order that it should be spilled over.

3400- It is narrated on the authority of Jabir Ibn Abdullah that he said: The syrup of soaked fruits used to be prepared for the Messenger of Allah "Allah's blessing and peace be upon him" in a pot made of stone.

[13] It Is Forbidden To Prepare The Syrup Of Soaked Fruits In Covered Vessels

3401- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare the syrup of soaked fruits in (such covered vessels as) hollowed stumps of palm-trees, pitched receptacles, dry gourds, and green-coloured jars; and he said: "Every (kind of) intoxicant drink is unlawful."

3402- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare the syrup of soaked fruits in (such vessels as) receptacles besmeared with pitch, and dry gourds.

3403- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to drink in (such vessels as) the green-coloured jars, dry gourds, and the hollow stumps of palm trees.

3404- It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (to use as vessels) the dry gourd and the green-coloured jar.

[14] What Is Made Permissible Of That

3405- It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had earlier forbidden you to use such vessels (as hollow stumps of palm trees, dry gourds, green-coloured jars and pitched receptacles), but

فِي سِقَاءٍ. فَنَأْخُذُ قَبْضَةً مِنْ تَمْرٍ، أَوْ قَبْضَةً مِنْ زَبِيبٍ، فَنَطْرَحُهَا فِيهِ. ثُمَّ نَصُبُّ عَلَيْهِ الْمَاءَ، فَنَنْبِذُهُ غُدْوَةً فَيَشْرَبُهُ عَشِيَّةً. وَنَنْبِذُهُ عَشِيَّةً فَيَشْرَبُهُ غُدْوَةً.

وَقَالَ أَبُو مُعَاوِيَةَ: نَهَاراً فَيَشْرَبُهُ لَيْلاً. أَوْ لَيْلاً فَيَشْرَبُهُ نَهَاراً.

3399 ـ **حدّثنا** أَبُو كُرَيْبٍ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي عُمَرَ الْبَهْرَانِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ ﷺ. فَيَشْرَبُهُ يَوْمَهُ ذٰلِكَ، وَالْغَدَ، وَالْيَوْمَ الثَّالِثَ. فَإِنْ بَقِيَ مِنْهُ شَيْءٌ أَهْرَاقَهُ، أَوْ أَمَرَ بِهِ فَأُهْرِيقَ.

3400 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ ﷺ فِي تَوْرٍ مِنْ حِجَارَةٍ.

13 ـ بابُ النَّهْيِ عَنْ نَبِيذِ الأَوْعِيَةِ

3401 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ. وَحَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُنْبَذَ فِي النَّقِيرِ وَالْمُزَفَّتِ وَالدُّبَّاءِ وَالْحَنْتَمَةِ. وَقَالَ: «**كُلُّ مُسْكِرٍ حَرَامٌ**».

3402 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ أَنْ يُنْبَذَ فِي الْمُزَفَّتِ وَالْقَرْعِ.

3403 ـ **حدّثنا** نَصْرُ بْنُ عَلِيٍّ. حَدَّثَنَا أَبِي عَنِ الْمُثَنَّىٰ بْنِ سَعِيدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمِ وَالدُّبَّاءِ وَالنَّقِيرِ.

3404 ـ **حدّثنا** أَبُو بَكْرٍ، وَالْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ، قَالاَ: حَدَّثَنَا شَبَابَةُ عَنْ شُعْبَةَ، عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمَرَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ.

14 ـ بابُ ما رُخِّصَ فيه مِنْ ذلك

3405 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ شَرِيكٍ، عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**كُنْتُ نَهَيْتُكُمْ عَنِ الأَوْعِيَةِ. فَانْتَبِذُوا فِيهِ. وَاجْتَنِبُوا كُلَّ مُسْكِرٍ**».

now you might prepare the syrup of soaked fruits in them, and keep away from what is intoxicant."

3406- It is narrated on the authority of Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had earlier forbidden you to prepare the syrup of soaked fruits in such vessels (as dry gourds, receptacles, etc), and to be sure, a vessel could, by no means, make unlawful (what is lawful); and anyway, every (kind of) intoxicant is unlawful."

[15] The Syrup Of Soaked Fruits Prepared In The Jars

3407- It is narrated on the authority of A'ishah that she said: "Does anyone of you (O women) fail to take every year a water-skin from the hide of her sacrifice?" she further said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare the syrup of soaked fruits in the jars, and in such and such a vessel, in such and such a vessel, barring the vinegar.

3408- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to prepare the syrup of soaked fruits in the Jars.

3409- It is narrated on the authority of Abu Hurairah that he said: A boiling syrup of soaked fruits prepared in a Jar was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Strike the wall with it, for it is the drink of such as has no faith in Allah and the Last Day."

[16] Covering The Utensil

3410- It is narrated on the authority of Jabir Ibn Abdullah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cover vessels, tie the mouths of water skins, close the doors and extinguish the lamps, for the Satan does not loosen the water skin, nor does it open the door and nor does it uncover the vessels. If one among you fails to find (something) to cover it (the vessel) well, he should cover it by placing a stick across it, reciting the name of Allah; for the mouse may set fire to the house over its residents."

3411- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to cover the utensil, tie the mouth of the water-skin, and turn down the vessel (in case it is empty).

3406 ـ **حدّثنا** يُونُسُ بْنُ عَبْدِ الأَعْلَى. حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ. أَنْبَأَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ بْنِ هَانِىءٍ، عَنْ مَسْرُوقِ بْنِ الأَجْدَعِ، عَنِ ابْنِ مَسْعُودٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ نَبِيذِ الأَوْعِيَةِ. أَلاَ وَإِنَّ وِعَاءَ لاَ يُحَرِّمُ شَيْئاً. كُلُّ مُسْكِرٍ حَرَامٌ**».

15 ـ بابُ نَبِيذِ الجَرِّ

3407 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ. حَدَّثَتْنِي رُمَيْثَةُ عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: أَتَعْجِزُ إِحْدَاكُنَّ أَنْ تَتَّخِذَ، كُلَّ عَامٍ، مِنْ جِلْدِ أُضْحِيَّتِهَا سِقَاءً؟ ثُمَّ قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُنْبَذَ فِي الْجَرِّ، وَفِي كَذَا، وَفِي كَذَا. إِلاَّ الْخَلَّ.

3408 ـ **حدّثنا** إِسْحَاقُ بْنُ مُوسَى الْخَطْمِيُّ. حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُنْبَذَ فِي الْجِرَارِ.

3409 ـ **حدّثنا** مُجَاهِدُ بْنُ مُوسَى. حَدَّثَنَا الْوَلِيدُ عَنْ صَدَقَةَ أَبِي مُعَاوِيَةَ، عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِنَبِيذِ جَرٍّ يَنِشُّ فَقَالَ: «**اضْرِبْ بِهٰذَا، الْحَائِطَ. فَإِنَّ هٰذَا شَرَابُ مَنْ لاَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ**».

16 ـ بابُ تَخْمِيرِ الإِنَاءِ

3410 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**غَطُّوا الإِنَاءَ. وَأَوْكُوا السِّقَاءَ. وَأَطْفِئُوا السِّرَاجَ. وَأَغْلِقُوا الْبَابَ. فَإِنَّ الشَّيْطَانَ لاَ يَحُلُّ سِقَاءً وَلاَ يَفْتَحُ بَاباً وَلاَ يَكْشِفُ إِنَاءً. فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلاَّ أَنْ يَعْرُضَ عَلَى إِنَائِهِ عُوداً وَيَذْكُرَ اسْمَ اللَّهِ، فَلْيَفْعَلْ. فَإِنَّ الْفُوَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ**».

3411 ـ **حدّثنا** عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ الْوَاسِطِيُّ. حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِتَغْطِيَةِ الإِنَاءِ، وَإِيكَاءِ السِّقَاءِ، وَإِكْفَاءِ الإِنَاءِ».

3412- It is narrated on the authority of A'ishah that she said: I used to put three covered utensils for the Messenger of Allah "Allah's blessing and peace be upon him" at night: one to offer his ablution, another to use his teeth-cleansing brush, and a third to drink.

[17] Drinking In The Silver Utensils

3413- It is narrated on the authority of Umm Salamah that she told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as drinks in a silver utensil seems to drag the fire of Hell in his abdomen."

3414- It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking in the utensils made of gold and silver, and said: "They are for those (infidels and Non-Muslims) in the world, and they will be for you (Muslims) in the hereafter."

3415- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as drinks in a silver utensil seems to drag the fire of Hell in his abdomen."

[18] Drinking With The Help Of Three Breaths

3416- It is narrated on the authority of Anas Ibn Malik that he used to take three breaths (while drinking) in the utensil (moving it away from his mouth), and he pretended that the Messenger of Allah "Allah's blessing and peace be upon him" used to take three breaths (while drinking) in the utensil (moving it away from his mouth).

3417- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" drank, and took two breaths (while drinking, moving away the utensil from his mouth).

[19] Bending The Mouths Of Water-Skins

3418- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to hold the mouths of the water-skins, in order to drink direct from their mouths.

3419- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to hold the mouths of the water-skins (in order to drink direct from their mouths); and after the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden that, a man came out at night, and held the mouth

3412 ـ **حدّثنا** عِصْمَةُ بْنُ الْفَضْلِ. حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ. حَدَّثَنَا حَرِيشُ بْنُ خِرِّيتٍ. أَنْبَأَنَا ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ؛ قَالَتْ: كُنْتُ أَصْنَعُ لِرَسُولِ اللَّهِ ﷺ ثَلاَثَةَ آنِيَةٍ مِنَ اللَّيْلِ مُخَمَّرَةً: إِنَاءً لِطَهُورِهِ، وَإِنَاءً لِسِوَاكِهِ، وَإِنَاءً لِشَرَابِهِ.

17 ـ بَابُ الشُّرْبِ فِي آنِيَةِ الفِضَّةِ

3413 ـ **حدّثنا** مُحَمَّدُ بْنُ رُمْحٍ. أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّهَا أَخْبَرَتْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«إِنَّ الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ، إِنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»**.

3414 ـ **حدّثنا** مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ. حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَىٰ، عَنْ حُذَيْفَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ. وَقَالَ: **«هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الآخِرَةِ»**.

3415 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعٍ، عَنِ امْرَأَةِ ابْنِ عُمَرَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **«مَنْ شَرِبَ فِي إِنَاءِ فِضَّةٍ، فَكَأَنَّمَا يُجَرْجِرُ فِي بَطْنِهِ نَارَ جَهَنَّمَ»**.

18 ـ بَابُ الشُّرْبِ بِثَلاَثَةِ أَنْفَاسٍ

3416 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا ابْنُ مَهْدِيٍّ. حَدَّثَنَا عُرْوَةُ بْنُ ثَابِتٍ الأَنْصَارِيُّ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ؛ أَنَّهُ كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاَثاً. وَزَعَمَ أَنَسٌ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَنَفَّسُ فِي الإِنَاءِ ثَلاَثاً.

3417 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ، قَالاَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا رِشْدِينُ بْنُ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ النَّبِيَّ ﷺ شَرِبَ، فَتَنَفَّسَ فِيهِ مَرَّتَيْنِ.

19 ـ بَابُ اخْتِنَاثِ الأَسْقِيَةِ

3418 ـ **حدّثنا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ. حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ: أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

3419 ـ **حدّثنا** مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا أَبُو عَامِرٍ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ اخْتِنَاثِ الأَسْقِيَةِ. وَإِنَّ رَجُلاً، بَعْدَمَا نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنْ ذٰلِكَ، قَامَ مِنَ اللَّيْلِ إِلَى سِقَاءٍ، فَاخْتَنَثَهُ. فَخَرَجَتْ عَلَيْهِ مِنْهُ حَيَّةٌ.

of a water-skin (to drink direct from it), thereupon a female-snake came out upon him from the direction of it.

[20] Drinking Direct From The Mouth Of A Water-Skin

3420- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking from the mouth of a water-skin.

3421- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to drink from the mouth of a water-skin.

[21] Drinking While Being In A Standing Posture

3422- It is narrated on the authority of Ash-Sha'bi from Ibn Abbas that he said: I gave water from Zamzam to the Messenger of Allah "Allah's blessing and peace be upon him", and he drank while standing. I made a mention of that to Ikrimah, who took oath by Allah that he never did so.

3423- It is narrated on the authority of Kabshah Al-Ansariyyah that once, the Messenger of Allah "Allah's blessing and peace be upon him" came to visit her, and she had a hung water-skin, from which he drank while standing. She then cut off the mouth of that water-skin, seeking the blessing of the location where the Messenger of Allah "Allah's blessing and peace be upon him" had placed his mouth.

3424- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking while being in the standing posture.

[22] When One Drinks, Let Him Give Such As On His Right, And Then Him Who Is Next

3425- It is narrated on the authority of Anas Ibn Malik that (a utensil full of) milk mixed with water was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and on his right a Bedouin was sitting, and on his left Abu Bakr was sitting, and when he drank he gave it to the Bedouin and said: "Let it be such as on one's right, and then such as next to him."

3426- It is narrated on the authority of Ibn Abbas that once, a milk was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and on his right Ibn Abbas was sitting, and on his left Khalid Ibn Al-Walid was sitting; and (when he drank) the Messenger of Allah "Allah's blessing and peace be upon him" said to Ibn Abbas: "Do you allow me to

20 ـ بابُ الشُّرْبِ مِنْ فِي السِّقَاءِ

3420 ـ **حدّثنا** بِشْرُ بْنُ هِلاَلٍ الصَّوَّافُ. حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ.

3421 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ أَنْ يُشْرَبَ مِنْ فَمِ السِّقَاءِ.

21 ـ بابُ الشُّرْبِ قَائِماً

3422 ـ **حدّثنا** سُوَيْدُ بْنُ سَعِيدٍ. حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: سَقَيْتُ النَّبِيَّ ﷺ مِنْ زَمْزَمَ. فَشَرِبَ قَائِماً.

فَذَكَرْتُ ذٰلِكَ لِعِكْرِمَةَ، فَحَلَفَ بِاللَّهِ، مَا فَعَلَ.

3423 ـ **حدّثنا** مُحَمَّدُ بْنُ الصَّبَّاحِ. أَنْبَأَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي عَمْرَةَ، عَنْ جَدَّةٍ لَهُ (يُقَالُ لَهَا كَبْشَةُ الأَنْصَارِيَّةُ) أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا، وَعِنْدَهَا قِرْبَةٌ مُعَلَّقَةٌ. فَشَرِبَ مِنْهَا وَهُوَ قَائِمٌ. فَقَطَعَتْ فَمَ الْقِرْبَةِ، تَبْتَغِي بَرَكَةَ مَوْضِعِ فِي رَسُولِ اللَّهِ ﷺ.

3424 ـ **حدّثنا** حُمَيْدُ بْنُ مَسْعَدَةَ. حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ. حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنِ الشُّرْبِ قَائِماً.

22 ـ بابٌ إذا شَرِبَ أَعْطَى الأَيْمَنَ فالأَيْمَنَ

3425 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِلَبَنٍ، قَدْ شِيبَ بِمَاءٍ. وَعَنْ يَمِينِهِ أَعْرَابِيٌّ. وعَنْ يَسَارِهِ أَبُو بَكْرٍ. فَشَرِبَ ثُمَّ أَعْطَى الأَعْرَابِيَّ، وَقَالَ: «**الأَيْمَنَ فالأَيْمَنَ**».

3426 ـ **حدّثنا** هِشَامُ بْنُ عَمَّارٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ. حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَبَنٍ. وَعَنْ يَمِينِهِ ابْنُ عَبَّاسٍ. وَعَنْ يَسَارِهِ خَالِدُ بْنُ الْوَلِيدِ. فَقَالَ

give it to Khalid to drink?" he said: "I do not like to favour anyone over myself with the (privilege of enjoying the) leftover of the Messenger of Allah "Allah's blessing and peace be upon him"." Thus, Ibn Abbas took it and drank, and then Khalid drank (after him).

[23] Taking Breaths In The Utensil

3427- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you drinks, let not him take breaths in the utensil; and in case he wants to return (to drink once again), let him first move the utensil away (from his mouth and take breath) and then return in case he intends (to drink once again)."

3428- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade taking breaths in the utensil.

[24] Blowing In The Drink

3429- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should blow in the utensil.

3430- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never blew in the drink.

[25] Drinking With The Help Of Palms; And Getting Water With The Help Of The Mouth Direct From Its Source

3431- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to drink on our bellies, i.e. to get the water with the mouth direct from its source; and he forbade us to get water with the help of one hand, saying: "Let none of you drinks in the same way a dog drinks, and let not him drink with one palm in the same way as a people did, with whom Allah grew angry; and let none drink at night from a utensil before he moves it, unless it is covered; and he, who drinks with the help of his hand, even though he has power to get the utensil, out of humbleness, Allah Almighty writes for him as much good deeds as the number of his fingers, and this is (similar to) the utensil of Jesus, son of Mary "Peace be upon both", when he threw the utensil and said: "Fi! This belongs to (the pleasures of) this world.""

3432- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" visited a

رَسُولُ اللَّهِ ﷺ لِابْنِ عَبَّاسٍ: «أَتَأْذَنُ لِي أَنْ أَسْقِيَ خَالِداً؟» قَالَ ابْنُ عَبَّاسٍ: مَا أُحِبُّ أَنْ أُوثِرَ، بِسُؤْرِ رَسُولِ اللَّهِ ﷺ، عَلَى نَفْسِي أَحَداً. فَأَخَذَ ابْنُ عَبَّاسٍ، فَشَرِبَ وَشَرِبَ خَالِدٌ.

23 ـ بَابُ التَّنَفُّسِ فِي الإِنَاءِ

3427 ـ **حدّثنا** أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ. حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللَّهِ عَنْ عَبْدِ العَزِيزِ بْنِ مُحَمَّدٍ، عَنِ الْحَرِثِ بْنِ أَبِي ذُبَابٍ، عَنْ عَمِّهِ، عَنْ أَبِي هُرَيْرَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا شَرِبَ أَحَدُكُمْ، فَلاَ يَتَنَفَّسْ فِي الإِنَاءِ. فَإِذَا أَرَادَ أَنْ يَعُودَ، فَلْيَنْحِّ الإِنَاءَ ثُمَّ لْيَعُدْ، إِنْ كَانَ يُرِيدُ**».

3428 ـ **حدّثنا** بَكْرُ بْنُ خَلَفٍ، أَبُو بِشْرٍ. حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولُ اللَّهِ ﷺ عَنِ التَّنَفُّسِ فِي الإِنَاءِ.

24 ـ بَابُ النَّفْخِ فِي الشَّرَابِ

3429 ـ **حدّثنا** أَبُو بَكْرِ بْنُ خَلاَّدٍ الْبَاهِلِيُّ. حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: نَهَىٰ رَسُولَ اللَّهِ ﷺ أَنْ يُنْفَخَ فِي الإِنَاءِ.

3430 ـ **حدّثنا** أَبُو كُرَيْبٍ. حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ عَبْدِ الرَّحْمٰنِ الْمُحَارِبِيُّ عَنْ شَرِيكٍ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَنْفُخُ فِي الشَّرَابِ.

25 ـ بَابُ الشُّرْبِ بِالأَكُفِّ وَالكَرْعِ

3431 ـ **حدّثنا** مُحَمَّدُ بْنُ الْمُصَفَّىٰ الْحِمْصِيُّ. حَدَّثَنَا بَقِيَّةُ عَنْ مُسْلِمِ بْنِ عَبْدِ اللَّهِ، عَنْ زِيَادِ بْنِ عَبْدِ اللَّهِ، عَنْ عَاصِمِ بْنِ مُحَمَّدِ بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَشْرَبَ عَلَى بُطُونِنَا، وَهُوَ الْكَرْعُ. وَنَهَانَا أَنْ نَغْتَرِفَ بِالْيَدِ الْوَاحِدَةِ. وَقَالَ: «**لاَ يَلَغْ أَحَدُكُمْ كَمَا يَلَغُ الْكَلْبُ. وَلاَ يَشْرَبْ بِالْيَدِ الْوَاحِدَةِ كَمَا يَشْرَبُ الْقَوْمُ الَّذِينَ سَخِطَ اللَّهُ عَلَيْهِمْ. وَلاَ يَشْرَبْ بِاللَّيْلِ فِي إِنَاءٍ حَتَّى يُحَرِّكَهُ. إِلاَّ أَنْ يَكُونَ إِنَاءً مُخَمَّراً. وَمَنْ شَرِبَ بِيَدِهِ، وَهُوَ يَقْدِرُ عَلَى إِنَاءٍ، يُرِيدُ التَّوَاضُعَ كَتَبَ اللَّهُ لَهُ بِعَدَدِ أَصَابِعِهِ حَسَنَاتٍ. وَهُوَ إِنَاءُ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلاَمُ، إِذْ طَرَحَ الْقَدَحَ فَقَالَ: أُفٍّ هٰذَا مَعَ الدُّنْيَا**».

3432 ـ **حدّثنا** أَحْمَدُ بْنُ مَنْصُورٍ، أَبُو بَكْرٍ. حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ. حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ بْنِ الْحَرِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ قَالَ: دَخَلَ

man from amongst the Ansar while he was shifting the water from one side to the other in his garden, and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "If you have got water in a water-skin, let us drink from it, otherwise, let's drink with our hands." He said: "I have got water in a water-skin." He went and we went in his company to a bower, where he milked a sheep on water which was in a water-skin during the night, from which the Messenger of Allah "Allah's blessing and peace be upon him" drank, and he did the same to his companion who was with him.

3433- It is narrated on the authority of Ibn Umar that he said: Once, we came upon a pool, and started getting water with the help of our mouths direct from it, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not get water with your mouths (direct from its source), but, wash your hands, and drink in them, for indeed, there is no utensil better than the hand."

[26] The Giver Of Water To A People Is The Last Of Them To Drink

3434- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The giver of water to a people is the last of them to drink."

[27] Drinking In Glass (Utensils)

3435- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a glass utensil, in which he used to drink.

رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ مِنَ الأَنْصَارِ. وَهُوَ يُحَوِّلُ الْمَاءَ فِي حَائِطِهِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ فِي شَنٍّ، فَاسْقِنَا وَإِلاَّ كَرَعْنَا**» قَالَ: عِنْدِي مَاءٌ بَاتَ فِي شَنٍّ. فَانْطَلَقَ وَانْطَلَقْنَا مَعَهُ إِلَى الْعَرِيشِ. فَحَلَبَ لَهُ شَاةً عَلَى مَاءٍ بَاتَ فِي شَنٍّ. فَشَرِبَ. ثُمَّ فَعَلَ مِثْلَ ذٰلِكَ بِصَاحِبِهِ الَّذِي مَعَهُ.

3433 ـ **حدّثنا** وَاصِلُ بْنُ عَبْدِ الأَعْلَىٰ. حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ لَيْثٍ، عَنْ سَعِيدِ بْنِ عَامِرٍ، عَنِ ابْنِ عُمَرَ؛ قَالَ: مَرَرْنَا عَلَى بِرْكَةٍ. فَجَعَلْنَا نَكْرَعُ فِيهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَكْرَعُوا. وَلٰكِنِ اغْسِلُوا أَيْدِيَكُمْ، ثُمَّ اشْرَبُوا فِيهَا. فَإِنَّهُ لَيْسَ إِنَاءٌ أَطْيَبَ مِنَ الْيَدِ**».

26 ـ بابٌ «سَاقِي القَوْمِ آخِرُهُمْ شُرْباً»

3434 ـ **حدّثنا** أَحْمَدُ بْنُ عَبْدَةَ، وَسُوَيْدُ بْنُ سَعِيدٍ، قَالاَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَاقِي الْقَوْمِ آخِرُهُمْ شُرْباً**».

27 ـ بابُ الشُّرْبِ في الزُّجَاجِ

3435 ـ **حدّثنا** أَحْمَدُ بْنُ سِنَانٍ. حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ. حَدَّثَنَا مِنْدَلُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ قَدَحُ قَوَارِيرَ يَشْرَبُ فِيهِ.

CONTENTS

(16) THE BOOK OF MORTGAGE 4
[1] 4
[2] The Pledge In Possession Might Be Ridden And Milked (In Case It Is An Animal) 4
[3] The Pledge In Possession Could Never Be Owned 4
[4] The Wages Of The Hires 4
[5] Hiring A Labourer For Food 6
[6] When One Brings Every Bucket (Of Water) For A Date 6
[7] Sharecropping For One-Third Or One-Fourth 8
[8] Renting The Land 10
[9] The Concession To Rent The Unfarmed Land For (Coins Of) Gold And Silver 10
[10] Renting Farms For A Specific Share Of Their Yields 12
[11] The Concession To Be Engaged In Sharecropping For One-Third And One-Fourth 14
[12] Renting The Land For Food 14
[13] When One Cultivates The Land Of A People Without Their Leave 16
[14] The Way Of Sharecropping In Date-Palms And Vines 16
[15] Pollinating The Date-Palms 16
[16] The Muslims Are Partners In Three (Things) 18
[17] Allocating Rivers And Wells 18
[18] It Is Forbidden To Sell Water 20
[19] It Is Forbidden To Withhold The Surplus Water, With The Intention To Keep (The Cattle Of Others) From The Grass 20
[20] Drinking From Valleys, And How Much Water Could Be Withheld 20
[21] The Distribution Of Water 22
[22] The Protected Zone Surrounding The Well 24
[23] The Protected Zone Surrounding The Trees 24
[24] When One Sells An Estate And Does Not Purchase The Like Of It With Its Price 24
(17) THE BOOK OF PRE-EMPTION 26
[1] When One Sells His Share (Of Anything Jointly Owned), He Should Notify His Partner 26
[2] The (Right Of) Pre-Emption Is Gained By Virtue Of Neighbourhood 26
[3] If The Boundaries Are Fixed, There Should Be No Pre-Emption 26
[4] Asking For (The Right Of) Pre-Emption 28
(18) THE BOOK OF THE FALLEN THING THAT IS PICKED UP 30
[1] The Lost Camels, Cows And Sheep 30
[2] What About Picking Up A Fallen Thing 30
[3] Picking Up What Is Brought Out By A Rat 32
[4] When One Finds A Buried Treasure Or Metal 34

فهرس المحتويات

16 ـ كِتَابُ الرُّهُون 5
1 ـ بابٌ 5
2 ـ بابُ «الرَّهْنُ مَرْكُوبٌ ومَحْلُوبٌ» 5
3 ـ بابُ «لا يَغْلَقُ الرَّهْنُ» 5
4 ـ بابُ أَجْرِ الأَجَرَاءِ 5
5 ـ بابُ إِجَارَةِ الأَجِيرِ على طَعَامِ بَطْنِهِ 7
6 ـ بابُ الرَّجُلِ يَسْتَقِي كُلَّ دَلْوٍ بِتَمْرَةٍ ويَشْتَرِطُ جِلْدَةً 7
7 ـ بابُ المُزَارَعَةِ بالثُّلُثِ والرُّبُعِ 9
8 ـ بابُ كِرَاءِ الأَرْضِ 11
9 ـ بابُ الرُّخْصَةِ في كِرَاءِ الأَرْضِ البَيْضَاءِ بالذَّهَبِ والفِضَّةِ 11
10 ـ بابُ ما يُكْرَهُ مِنَ المُزَارَعَةِ 13
11 ـ بابُ الرُّخْصَةِ في المُزَارَعَةِ بالثُّلُثِ والرُّبُعِ 15
12 ـ بابُ اسْتِكْرَاءِ الأَرْضِ بالطَّعَامِ 15
13 ـ بابُ مَنْ زَرَعَ في أَرْضِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ 17
14 ـ بابُ مُعَامَلَةِ النَّخِيلِ والكَرْمِ 17
15 ـ بابُ تَلْقِيحِ النَّخْلِ 17
16 ـ بابُ «المُسْلِمُونَ شُرَكَاءُ في ثَلاثٍ» 19
17 ـ بابُ إِقْطَاعِ الأَنْهَارِ والعُيُونِ 19
18 ـ بابُ النَّهْيِ عَنْ بَيْعِ المَاءِ 21
19 ـ بابُ النَّهْيِ عَنْ مَنْعِ فَضْلِ المَاءِ لِيَمْنَعَ به الكَلأَ 21
20 ـ بابُ الشُّرْبِ مِنَ الأَوْدِيَةِ ومِقْدَارِ حَبْسِ المَاءِ 23
21 ـ بابُ قِسْمَةِ المَاءِ 23
22 ـ بابُ حَرِيمِ البِئْرِ 25
23 ـ بابُ حَرِيمِ الشَّجَرِ 25
24 ـ بابُ مَنْ بَاعَ عَقَاراً ولَمْ يَجْعَلْ ثَمَنَهُ في مِثْلِهِ 25
17 ـ كِتَابُ الشُّفْعَةِ 27
1 ـ بابُ مَنْ بَاعَ رُبَاعاً فَلْيُؤْذِنْ شَرِيكَهُ 27
2 ـ بابُ الشُّفْعَةِ بالجِوَارِ 27
3 ـ بابُ «إِذَا وَقَعَتِ الحُدُودُ فلا شُفْعَةَ» 27
4 ـ بابُ طَلَبِ الشُّفْعَةِ 29
18 ـ كِتَابُ اللُّقَطَةِ 31
1 ـ بابُ ضَالَّةِ الإِبِلِ والبَقَرِ والغَنَمِ 31
2 ـ بابُ اللُّقَطَةِ 31
3 ـ بابُ الْتِقَاطِ ما أَخْرَجَ الجُرَذُ 33
4 ـ بابُ مَنْ أَصَابَ رِكَازاً 35

(19) THE BOOK OF EMANCIPATION 36
[1] What About The Mudabbar 36
[2] The (Slave-Girl Who Becomes A) Child's Mother 36
[3] What About The Mukatab 38
[4] What About The Emancipation 40
[5] Whoever Has In His Possession One With Whom He (Or She) Has A Blood Relation, According To Which They Could Not Marry One Another, Such (A Slave) Should Be Considered As Free 40
[6] When One Emancipates A Slave On The Condition That He Should Serve Him 42
[7] When One Emancipates His Share Of A Jointly Own Slave 42
[8] When One Emancipates A Slave Who Has Got Property 42
[9] Emancipating A Child Born Out Of Illegal Sexual Relation 44
[10] If One Intends To Manumit A Man And His Wife, Let Him Start With Manumitting The Man 44
(20) THE BOOK OF LEGAL PUNISHMENTS 46
[1] The Blood Of A Muslim Is Unlawful (To Be Shed) Except In Three (Cases) 46
[2] What About Such As Renegades From His Religion 46
[3] Establishing The Legal Punishments 46
[4] Such As Upon Whom The Legal Punishment Is Not Executed 48
[5] Concealing (The Sins Of) A Faithful Believer, And Averting The Legal Punishment With Suspicions 50
[6] The Intercession For The Legal Punishments 50
[7] The Legal Punishment Of Adultery 52
[8] When One Has Sexual Relation With The Slave-Girl Of His Wife 54
[9] What About Stoning To Death 54
[10] Stoning Both Jewish Adulterer And Adulteress To Death 56
[11] When One Commits What Is Shameful In Public 58
[12] What About Such As Practices Sodomy 58
[13] What About Him Who Has Sexual Relation With Such As Unlawful For Him To Marry; And What About Such As Has Sexual Relation With A Female Animal 60
[14] Implementing The Legal Punishments On The Slave-Girls 60
[15] The Legal Punishment Of Launching A False Charge Against Women 60
[16] The Legal Punishment Of The Drunk 62
[17] When One Drinks Wine Repeatedly 62
[18] The Legal Punishment Should Be Established Also Upon The Old And The Sick 64
[19] When One Holds Weapons 64
[20] When One Wages War (Against Muslims) And Strives His Utmost To Do Mischief In The Land 64
[21] If One Is Killed In Defense Of His Property, He Is A Martyr 66
[22] The Legal Punishment Of The Thief 66

19 ـ كِتَابُ العِتْقِ 37
1 ـ بابُ المُدَبَّرِ 37
2 ـ بابُ أُمَّهاتِ الأَوْلادِ 37
3 ـ بابُ المُكاتَبِ 39
4 ـ بابُ العِتْقِ 41
5 ـ بابُ «مَنْ مَلَكَ ذا رَحِمٍ مَحْرَمٍ فَهُوَ حُرٌّ» 41
6 ـ بابُ مَنْ أَعْتَقَ عَبْداً واشْتَرَطَ خِدْمَتَهُ 43
7 ـ بابُ مَنْ أَعْتَقَ شِرْكاً له في عَبْدٍ 43
8 ـ بابُ مَنْ أَعْتَقَ عَبْداً ولَهُ مالٌ 43
9 ـ بابُ عِتْقِ وَلَدِ الزِّنا 45
10 ـ بابُ مَنْ أَرادَ عِتْقَ رَجُلٍ وامْرَأَتِهِ فَلْيَبْدَأْ بالرَّجُلِ 45
20 ـ كِتَابُ الحُدُودِ 47
1 ـ بابُ «لا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إلاَّ في ثَلاثٍ» 47
2 ـ بابُ المُرْتَدِّ عَنْ دِينِهِ 47
3 ـ بابُ إقامَةِ الحُدُودِ 47
4 ـ بابُ مَنْ لا يَجِبُ عَلَيْهِ الحَدُّ 49
5 ـ بابُ السَّتْرِ على المُؤْمِنِ ودَفْعِ الحُدُودِ بالشُّبُهاتِ 51
6 ـ بابُ الشَّفاعَةِ في الحُدُودِ 51
7 ـ بابُ حَدِّ الزِّنا 53
8 ـ بابُ مَنْ وَقَعَ على جارِيَةِ امْرَأَتِهِ 55
9 ـ بابُ الرَّجْمِ 55
10 ـ بابُ رَجْمِ اليَهُودِيِّ واليَهُودِيَّةِ 57
11 ـ بابُ مَنْ أَظْهَرَ الفاحِشَةَ 59
12 ـ بابُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ 59
13 ـ بابُ مَنْ أَتَى ذاتَ مَحْرَمٍ ومَنْ أَتَى بَهِيمَةً 61
14 ـ بابُ إقامَةِ الحُدُودِ على الإِماءِ 61
15 ـ بابُ حَدِّ القَذْفِ 61
16 ـ بابُ حَدِّ السُّكْرانِ 63
17 ـ بابُ مَنْ شَرِبَ الخَمْرَ مِرَاراً 63
18 ـ بابُ الكَبِيرِ والمَرِيضِ يَجِبُ عَلَيْهِ الحَدُّ 65
19 ـ بابُ مَنْ شَهَرَ السِّلاحَ 65
20 ـ بابُ مَنْ حارَبَ وسَعَى في الأَرْضِ فَساداً 65
21 ـ بابُ مَنْ قُتِلَ دُونَ مالِهِ فَهُوَ شَهِيدٌ 67
22 ـ بابُ حَدِّ السَّارِقِ 67

[23] Hanging The Hand In The Neck (After Cutting It) 68
[24] When A Thief Confesses Of His Crime 68
[25] When A Slave Commits Theft 68
[26] What About The Betrayer, The Robber And The Embezzler 68
[27] (The Hand Of A Thief) Should Not Be Cut Off On Account Of (Stealing) A Fruit Or A Palm Pith 70
[28] Stealing Things From Their Resting Place 70
[29] Dictating The Thief 72
[30] What About Such As Does Anything Under Compulsion 72
[31] It Is Forbidden To Establish Legal Punishments In Mosques 72
[32] What Is Less Than The Legal Punishment 72
[33] The Legal Punishment Acts As Expiation 74
[34] When One Finds A Man With His Wife 74
[35] Could One Marry His Father's Wife After His Death 76
[36] When One Claims To Be A Son Of A Man Else Other Than His Father Or Claims To Belong To A Folk Other Than His Real One 76
[37] When One Denies The Belonging Of A Man To His Tribe 76
[38] What About The Effeminate Ones 78
(21) THE BOOK OF BLOOD-WETS 80
[1] The Severe Punishment Of Killing A Muslim Wrongfully 80
[2] Is There Any Repentance To Be Accepted From The Killer Of A Believer 80
[3] He, Who Comes To Be A Claimant Of The Blood Has The Freedom To Choose One Of Three Options 84
[4] When One Is Killed Intentionally, And His Heirs Accept The Blood-Wet 84
[5] The Blood-Money Of (Killing) In Which The Possibility Of Intention Is Probable Should Be Grievous 86
[6] The Blood-Money Of The Killing By Mistake 86
[7] The Blood-Money Is Due Upon The Killer's Family From The Side Of His Father, And If He Has Not, It Is Due Upon The Treasury 88
[8] When One Holds Back The Claimant Of The Blood Of The Murdered From Retaliation Or Even Taking The Blood-Wet 90
[9] When There Is No Retaliation 90
[10] The Causer Of Injury Is Ransomed From The Retaliation 90
[11] The Blood-Money Of The Fetus 92
[12] One's (Portion Of) Heritage From The Blood-Money 94
[13] The Blood-Money Of The Infidel 94
[14] The Killer Never Inherits 94
[15] The Blood-Money Is Due Upon The Close Relatives From The Side Of The Father Of The Woman (Who Kills); And Her Property Should Be Inherited By Her Offspring 96
[16] The Retaliation Concerning The Teeth 96
[17] The Remuneration For (Breaking) The Teeth 96

23 ـ بابُ تَعْلِيقِ اليَدِ في العُنُقِ 69
24 ـ بابُ السَّارِقِ يَعْتَرِفُ 69
25 ـ بابُ العَبْدِ يَسْرِقُ 69
26 ـ بابُ الخَائِنِ والمُنْتَهِبِ والمُخْتَلِسِ 69
27 ـ بابُ «لا يُقْطَعُ في ثَمَرٍ ولا كَثَرٍ» 71
28 ـ بابُ مَنْ سَرَقَ مِنَ الجَرْزِ 71
29 ـ بابُ تَلْقِينِ السَّارِقِ 73
30 ـ بابُ المُسْتَكْرَهِ 73
31 ـ بابُ النَّهْيِ عَنْ إقَامَةِ الحُدُودِ في المَسَاجِدِ 73
32 ـ بابُ التَّعْزِيرِ 73
33 ـ بابُ الحَدُّ كَفَّارَةٌ 75
34 ـ بابُ الرَّجُلِ يَجِدُ مَعَ امْرَأَتِهِ رَجُلاً 75
35 ـ بابُ مَنْ تَزَوَّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ 77
36 ـ بابُ مَنِ ادَّعَى إلى غَيْرِ أَبِيهِ أو تَوَلَّى غَيْرَ مَوَالِيهِ 77
37 ـ بابُ مَنْ نَفَى رَجُلاً مِنْ قَبِيلَةٍ 77
38 ـ بابُ المُخَنَّثِينَ 79
21 ـ كِتَابُ الدِّيَاتِ 81
1 ـ بابُ التَّغْلِيظِ في قَتْلِ مُسْلِمٍ ظُلْماً 81
2 ـ بابُ هَلْ لِقَاتِلِ مُؤْمِنٍ تَوْبَةٌ؟ 81
3 ـ بابُ مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِالخِيَارِ بَيْنَ إحْدَى ثَلاثٍ 85
4 ـ بابُ مَنْ قَتَلَ عَمْداً، فَرَضُوا بالدِّيَةِ 85
5 ـ بابُ دِيَةِ شِبْهِ العَمْدِ مُغَلَّظَةٌ 87
6 ـ بابُ دِيَةِ الخَطَأِ 87
7 ـ بابُ الدِّيَةُ على العَاقِلَةِ فَإنْ لَمْ يَكُنْ عَاقِلَةٌ ففي بَيْتِ المَالِ 89
8 ـ بابُ مَنْ حَالَ بَيْنَ وَلِيِّ المَقْتُولِ وبَيْنَ القَوَدِ أو الدِّيَةِ 91
9 ـ بابُ ما لا قَوَدَ فِيهِ 91
10 ـ بابُ الجَارِحُ يَفْتَدِي بالقَوَدِ 91
11 ـ بابُ دِيَةِ الجَنِينِ 93
12 ـ بابُ المِيرَاثِ مِنَ الدِّيَةِ 95
13 ـ بابُ دِيَةِ الكَافِرِ 95
14 ـ بابُ «القَاتِلُ لا يَرِثُ» 95
15 ـ بابُ عَقْلُ المَرْأَةِ على عَصَبَتِهَا، ومِيرَاثُها لِوَلَدِهَا 97
16 ـ بابُ القِصَاصِ في السِّنِّ 97
17 ـ بابُ دِيَةِ الأَسْنَانِ 97

[18] The Remuneration For (Cutting) Fingers 98
[19] The Injury That Discloses The Bones 98
[20] When One Bites Another, Who Draws His Hand And Takes Out The Tooth Of The Biter 98
[21] No Muslim Should Be Killed For An Infidel 100
[22] No Father Should Be Killed For His Son 100
[23] Should A Free Be Killed For A Slave 100
[24] The Killer Should Be Killed In The Same Way As He Kills 102
[25] There Is No Retaliation To Be Exacted But With The Sword 102
[26] No (Sin Of A) Crime Committed By Anyone Should Be Drawn Upon Another 102
[27] When There Is No Recompense 104
[28] Swearing (By Allah To Confirm Or Refute The Claim) 104
[29] If One Mutilates The Body Of His Slave, He Becomes Free 108
[30] The Most Ready From Amongst All The People To Refrain From What Is Shameful In Killing Are The Men Of Faith 108
[31] All The Muslims Are Equal In Their Blood 108
[32] What About Such As Kills A Non-Muslim Engaged In Covenant (With Muslims To Live In Terms Of The Right Of Safety) 110
[33] When One Entrusts To Another To Protect Him, And He Kills Him 110
[34] When The Killer Is Forgiven 112
[35] The Forgiveness Concerning The Retaliation 112
[36] The Murdering Pregnant Should Be Killed In Retaliation (Even Though After Her Delivery) 114
(22) THE BOOK OF BEQUESTS 116
[1] Did The Messenger Of Allah Make A Bequest 116
[2] The Exhortation To Make Bequest 116
[3] What About The Unfairness In The Bequest 118
[4] It Is Forbidden To Withhold From Spending During One's Lifetime, And Spend Extravagantly At The Time Of Death 120
[5] The Bequest Should Be Made Of (No More Than) One-Third (The Property) 120
[6] There Is No Bequest (Of Inheritance) For An Heir 122
[7] The Debt Should Be Fulfilled Before Carrying Out The Bequest 124
[8] If One Dies Without Making A Legacy: Is It Necessary To Give In Charity On His Behalf 124
[9] His Saying: "But If He Is Poor, Let Him Have For Himself What Is Just And Reasonable" 124
(23) THE BOOK OF THE OBLIGATORY SHARES OF INHERITANCE 126
[1] You Should Learn The Obligatory Shares Of Inheritance 126
[2] The Obligatory Shares Of The Offspring 126
[3] The Obligatory Shares Of The Grandfather 126
[4] The Heritage Of The Grandmother 128
[5] The One Who Leaves No Descendants Nor Ascendants 128
[6] The Heritage Of Muslims From The Pagans 130

18 ـ بابُ دِيَةِ الأصَابِعِ 99
19 ـ بابُ المُوضِحَةِ 99
20 ـ بابُ مَنْ عَضَّ رَجُلاً فَنَزَعَ يَدَهُ فَنَدَرَ ثَنَايَاهُ 99
21 ـ بابُ «لا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ» 101
22 ـ بابُ «لا يُقْتَلُ الوَالِدُ بِوَلَدِهِ» 101
23 ـ بابُ هَلْ يُقْتَلُ الحُرُّ بِالعَبْدِ؟ 101
24 ـ بابُ يُقْتَادُ مِنَ القَاتِلِ كَمَا قَتَلَ 103
25 ـ بابُ «لا قَوَدَ إلاَّ بِالسَّيْفِ» 103
26 ـ بابُ «لا يَجْنِي أحَدٌ على أحَدٍ» 103
27 ـ بابُ الجُبَارِ 105
28 ـ بابُ القَسَامَةِ 105
29 ـ بابُ «مَنْ مَثَّلَ بِعَبْدِهِ فَهُوَ حُرٌّ» 109
30 ـ بابُ «أعَفُّ النَّاسِ قِتْلَةً، أهْلُ الإيمَانِ» 109
31 ـ بابُ «المُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ» 109
32 ـ بابُ مَنْ قَتَلَ مُعَاهَداً 111
33 ـ بابُ مَنْ أمِنَ رَجُلاً على دَمِهِ فَقَتَلَهُ 111
34 ـ بابُ العَفْوِ عَنِ القَاتِلِ 113
35 ـ بابُ العَفْوِ في القِصَاصِ 113
36 ـ بابُ الحَامِلِ يَجِبُ عَلَيْهَا القَوَدُ 115
22 ـ كِتَابُ الوَصَايَا 117
1 ـ باب هَلْ أوْصَى رَسُولُ الله ﷺ؟ 117
2 ـ بابُ الحَثِّ على الوَصِيَّةِ 117
3 ـ بابُ الحَيْفِ في الوَصِيَّةِ 119
4 ـ بابُ النَّهْيِ عَنِ الإمْسَاكِ في الحَيَاةِ والتَّبْذِيرِ عِنْدَ المَوْتِ 121
5 ـ بابُ الوَصِيَّةِ بِالثُّلُثِ 121
6 ـ بابُ «لا وَصِيَّةَ لِوَارِثٍ» 123
7 ـ بابُ الدَّيْنِ قَبْلَ الوَصِيَّةِ 125
8 ـ بابُ مَنْ مَاتَ ولم يُوصِ هَلْ يُتَصَدَّقُ عَنْهُ؟ 125
9 ـ بابُ قَوْلِهِ ﴿وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ [النساء: ٦] 125
23 ـ كِتَابُ الفَرَائِضِ 127
1 ـ بابُ الحَثِّ على تَعْلِيمِ الفَرَائِضِ 127
2 ـ بابُ فَرَائِضِ الصُّلْبِ 127
3 ـ بابُ فَرَائِضِ الجَدِّ 127
4 ـ بابُ مِيرَاثِ الجَدَّةِ 129
5 ـ بابُ الكَلالَةِ 129
6 ـ بابُ مِيرَاثِ أهْلِ الإسْلامِ مِنْ أهْلِ الشِّرْكِ 131

[7] The Heritage Settled On Account Of Allegiance 132
[8] The Inheritance Of The Killer 134
[9] The Blood-Relations 134
[10] The Heritage Of The Closest Relative From The Side Of The Father 136
[11] Who had heir 136
[12] The Woman Combines Heritage From Three Persons 136
[13] When One Denies His Child 136
[14] When One Has Claim Over A Child 138
[15] It Is Forbidden To Sell Or Give The (Right Of) Allegiance As Gift 138
[16] The Distribution Of The Heritage 140
[17] If A Babe Cries At His Birth, The Right Of Inheritance Is Assured To Him 140
[18] When A Man Embraces Islam At The Hands Of Another 140
(24) THE BOOK OF JIHAD 142
[1] The Superiority Of Jihad In The Cause Of Allah 142
[2] The Superiority Of Setting Out In The Morning And In The Evening In The Way Of Allah Almighty 142
[3] What About Such As Prepares A Fighter (In Allah's Way) 144
[4] The Excellence Of Spending In Allah's Way 144
[5] The Severe Punishment Of Leaving Jihad 144
[6] What About Such As Detained From Jihad By A Legal Excuse 146
[7] The Excellence Of Guarding The Openings Of The Borders In The Cause Of Allah 146
[8] The Excellence Of Guarding And Magnifying (Allah Almighty) 148
[9] Going Forth Among The Troops 148
[10] The Excellence Of The Naval War 150
[11] What About Dailam And The Excellence Of Qazwin 152
[12] When A Man Sets Out For Fight, And He Has His Parents 152
[13] The Intention In Jihad 154
[14] Keeping Horses In The Cause Of Allah 156
[15] Fighting In The Cause Of Allah Almighty 158
[16] The Superiority Of Martyrdom In Allah's Cause 160
[17] What About Such As In Which Martyrdom Is Expected 162
[18] What About The Weapon 164
[19] The Archery In Allah's Cause 166
[20] What About The Flags And Banners 166
[21] Wearing Silk At War 168
[22] Wearing Turbans In War 168
[23] What About Transaction During The War 168
[24] Accompanying And Bidding Farewell To The Fighters 170
[25] What About Military Expeditions 170

7 ـ بابُ مِيرَاثِ الوَلاءِ 133
8 ـ بابُ مِيرَاثِ القَاتِلِ 135
9 ـ بابُ ذَوِي الأَرْحَامِ 135
10 ـ بابُ مِيرَاثِ العَصَبَةِ 137
11 ـ بابُ مَنْ لا وَارِثَ لَهُ 137
12 ـ بابُ تَحُوزُ المَرْأَةُ ثَلاثَ مَوَارِيثَ 137
13 ـ بابُ مَنْ أَنْكَرَ وَلَدَهُ 137
14 ـ بابٌ في ادِّعَاءِ الوَلَدِ 139
15 ـ بابُ النَّهْيِ عَنْ بَيْعِ الوَلاءِ وعَنْ هِبَتِهِ 139
16 ـ بابُ قِسْمَةِ المَوَارِيثِ 141
17 ـ بابٌ إذا اسْتَهَلَّ المَوْلُودُ وَرِثَ 141
18 ـ بابُ الرَّجُلِ يُسْلِمُ على يَدَيِ الرَّجُلِ 141
24 ـ كِتَابُ الجِهَادِ 143
1 ـ بابُ فَضْلِ الجِهَادِ في سَبِيلِ الله 143
2 ـ بابُ فَضْلِ الغَدْوَةِ والرَّوْحَةِ في سَبِيلِ الله عَزَّ وجَلَّ 143
3 ـ بابُ مَنْ جَهَّزَ غَازِياً 145
4 ـ بابُ فَضْلِ النَّفَقَةِ في سَبِيلِ الله تعالى 145
5 ـ بابُ التَّغْلِيظِ في تَرْكِ الجِهَادِ 145
6 ـ بابُ مَنْ حَبَسَهُ العُذْرُ عَنِ الجِهَادِ 147
7 ـ بابُ فَضْلِ الرِّبَاطِ في سَبِيلِ الله 147
8 ـ بابُ فَضْلِ الحَرَسِ والتَّكْبِيرِ في سَبِيلِ الله 149
9 ـ بابُ الخُرُوجِ في النَّفِيرِ 149
10 ـ بابُ فَضْلِ غَزْوِ البَحْرِ 151
11 ـ بابُ ذِكْرِ الدَّيْلَمِ وفَضْلِ قَزْوِينَ 153
12 ـ بابُ الرَّجُلِ يَغْزُو ولَهُ أَبَوَانِ 153
13 ـ بابُ النِّيَّةِ في القِتَالِ 155
14 ـ بابُ ارْتِبَاطِ الخَيْلِ في سَبِيلِ الله 157
15 ـ بابُ القِتَالِ في سَبِيلِ الله سُبْحَانَهُ وتَعَالَى 159
16 ـ بابُ فَضْلِ الشَّهَادَةِ في سَبِيلِ الله 161
17 ـ بابُ ما يُرْجَى فِيهِ الشَّهَادَةُ 163
18 ـ بابُ السِّلاحِ 165
19 ـ بابُ الرَّمْيِ في سَبِيلِ الله 167
20 ـ بابُ الرَّايَاتِ والأَلْوِيَةِ 167
21 ـ بابُ لُبْسِ الحَرِيرِ والدِّيبَاجِ في الحَرْبِ 169
22 ـ بابُ لُبْسِ العَمَائِمِ في الحَرْبِ 169
23 ـ بابُ الشِّرَاءِ والبَيْعِ في الغَزْوِ 169
24 ـ بابُ تَشْيِيعِ الغُزَاةِ ووَدَاعِهِمْ 171
25 ـ بابُ السَّرَايَا 171

[26] Eating In The Vessels Of The Pagans 172
[27] Seeking Help From The Pagans 172
[28] What About Guile In War 172
[29] What About Swordfight And Belongings 172
[30] What About Attacking The Enemies At Night, And Killing Women And Children 174
[31] What About Burning The Homes Of The Enemy 176
[32] Giving Ransom For The Captives 176
[33] When an Enemy Gets Something Which a Muslim Restores 176
[34] What About Misappropriation 178
[35] Giving Something Besides One's Share From The War Spoils 178
[36] Distributing The War Booty 180
[37] The Slaves And Women Attend The Fight With Muslims 180
[38] The Recommendation Of The Imam 180
[39] The (right of) Obedience to The Imam 182
[40] There Is No Obedience (To Anyone Which Might Leads To The) Disobedience To Allah 184
[41] What About Giving The Pledge Of Allegiance (To The Imam) 186
[42] Fulfilling The Pledge Of Allegiance 188
[43] The Pledge Of Allegiance Given By Women 190
[44] Being Engaged In Races And Stakes 192
[45] It Is Forbidden To Travel With Copies Of The Qur'an To The Land Of The Enemy 192
[46] The Distribution Of One-Fifth (The War Booty) 194
(25) THE BOOK OF CEREMONIES 196
[1] Setting Out To Perform Hajj 196
[2] The Obligation Of Hajj 196
[3] The Excellence Of Both Hajj And Umrah 198
[4] performing Hajj on a saddle 198
[5] The Excellence Of The Supplication Of Hajj 200
[6] What Makes Hajj Binding 200
[7] When A Woman Performs Hajj With No Guardian 202
[8] (The Performance Of) Hajj Acts As Jihad For Women 202
[9] Performing Hajj On The Behalf Of The Dead 204
[10] Performing Hajj On Behalf Of A Living In Case He Has No Power To Do It 204
[11] Performing Hajj By The Child 206
[12] Such A Woman As Confined On Account Of Postpartum Or Such A Woman
As Has Menses Could Assume Ihram For Hajj 206
[13] The Places Of Assuming Ihram For The Inhabitants Of Different Regions 208
[14] Assuming Ihram 208
[15] What About Talbiyah 210
[16] Raising The Voice With Talbiyah 210

26 ـ بابُ الأكْلِ في قُدُورِ المُشْرِكِينَ 173
27 ـ بابُ الاسْتِعَانَةِ بالمُشْرِكِينَ 173
28 ـ بابُ الخَدِيعَةِ في الحَرْبِ 173
29 ـ بابُ المُبَارَزَةِ والسَّلَبِ 173
30 ـ بابُ الغَارَةِ والبَيَاتِ وقَتْلِ النِّسَاءِ والصِّبْيَانِ 175
31 ـ بابُ التَّحْرِيقِ بأَرْضِ العَدُوِّ 177
32 ـ بابُ فِدَاءِ الأَسَارَى 177
33 ـ بابُ ما أَحْرَزَ العَدُوُّ ثم ظَهَرَ عَلَيْهِ المُسْلِمُونَ 177
34 ـ بابُ الغُلُولِ 179
35 ـ بابُ النَّفَلِ 179
36 ـ بابُ قِسْمَةِ الغَنَائِمِ 181
37 ـ بابُ العَبِيدِ والنِّسَاءِ يَشْهَدُونَ مَعَ المُسْلِمِينَ 181
38 ـ بابُ وَصِيَّةِ الإِمَامِ 181
39 ـ بابُ طَاعَةِ الإِمَامِ 183
40 ـ بابُ لا طَاعَةَ في مَعْصِيَةِ الله 185
41 ـ بابُ البَيْعَةِ 187
42 ـ بابُ الوَفَاءِ بالبَيْعَةِ 189
43 ـ بابُ بَيْعَةِ النِّسَاءِ 191
44 ـ بابُ السَّبْقِ والرِّهَانِ 193
45 ـ بابُ النَّهْيِ أَنْ يُسَافَرَ بالقُرْآنِ إلى أَرْضِ العَدُوِّ 193
46 ـ بابُ قِسْمَةِ الخُمُسِ 195
25 ـ كِتَابُ المَنَاسِكِ 197
1 ـ بابُ الخُرُوجِ إلى الحَجِّ 197
2 ـ بابُ فَرْضِ الحَجِّ 197
3 ـ بابُ فَضْلِ الحَجِّ والعُمْرَةِ 199
4 ـ بابُ الحَجِّ على الرَّحْلِ 199
5 ـ بابُ فَضْلِ دُعَاءِ الحَاجِّ 201
6 ـ بابُ ما يُوجِبُ الحَجَّ 201
7 ـ بابُ المَرْأَةُ تَحُجُّ بغَيْرِ وَلِيٍّ 203
8 ـ بابُ الحَجُّ جِهَادُ النِّسَاءِ 203
9 ـ بابُ الحَجِّ عَنِ المَيِّتِ 205
10 ـ بابُ الحَجِّ عَنِ الحَيِّ إذا لَمْ يَسْتَطِعْ 205
11 ـ بابُ حَجِّ الصِّبْيَانِ 207
12 ـ بابُ النُّفَسَاءُ والحَائِضُ تُهِلُّ بالحَجِّ 207
13 ـ بابُ مَوَاقِيتِ أَهْلِ الآفَاقِ 209
14 ـ بابُ الإِحْرَامِ 209
15 ـ بابُ التَّلْبِيَةِ 211
16 ـ بابُ رَفْعِ الصَّوْتِ بالتَّلْبِيَةِ 211

[17] The Shades For Such As In The State Of Ihram 212
[18] Applying Perfume On Assuming Ihram 212
[19] Which Garments Could Such As In The State Of Ihram Wear 212
[20] Such As In The State Of Ihram Could Wear Trousers Or Footwears If He Has No Lower Garment Or Sandals 214
[21] Being Careful (To Do What Is Harmful) During Ihram 214
[22] Such As In The State Of Ihram Washes His Head 214
[23] Such A Woman As In The State Of Ihram Could Let Her Garment Fall On Her Face 216
[24] Stipulating Conditions In Pilgrimage 216
[25] Entering The Sanctuary 216
[26] Entering Mecca 218
[27] Touching The Stone (Corner) 218
[28] When One Points To The Corner With A Bent-Headed Stick 220
[29] What About Ramal 220
[30] Uncovering The Right Shoulder And Gathering The (Ends Of The) Upper Garment On The Left Shoulder 222
[31] What About Including The Round Wall In Circumambulation 224
[32] The Excellence Of Circumambulation 224
[33] The Two-Rak'ah Prayer After The Circumambulation 226
[34] The Patient Could Circumambulate (Round The House) As Riding 226
[35] The Area Between The Round Wall And The Gate 226
[36] The Menstruating Woman Does All Ceremonies Barring Circumambulation 228
[37] The Intention Of Performing Hajj Solely 228
[38] Performing Hajj And Umrah Jointly 228
[39] The Circumambulation Of Such As Combines Both Umrah And Hajj 230
[40] Completing The Umrah Unto Hajj 232
[41] Dissolving (Ihram Of) Hajj 234
[42] What About The Opinion That Dissolving (The Ihram Of) Hajj Was (A Privilege Given) To Them In Particular 236
[43] Compassing Safa And Marwah Round 236
[44] What About Umrah 238
[45] Performing The Umrah In (The Month Of) Ramadan 238
[46] Performing Umrah In (The Month Of) Dhul-Qa'dah 240
[47] Performing Umrah In (The Month Of) Rajab 240
[48] Assuming Ihram For Umrah From Tan'im 240
[49] Assuming Ihram For Umrah From Jerusalem 242
[50] How Many Times Did The Messenger Of Allah Perform Umrah 242
[51] Setting Out To Mina 242
[52] Halting In Mina 244
[53] Going In The Morning From Mina To Arafat 244

17 ـ بابُ الظِّلالِ للمُحْرِمِ 213
18 ـ بابُ الطِّيبِ عِنْدَ الإحْرَامِ 213
19 ـ بابُ ما يَلْبَسُ المُحْرِمُ مِنَ الثِّيابِ 213
20 ـ بابُ السَّرَاوِيلِ والخُفَّيْنِ للمُحْرِمِ إذَا لَمْ يَجِدْ إزَاراً أوْ نَعْلَيْنِ 215
21 ـ بابُ التَّوَقِّي في الإحْرَامِ 215
22 ـ بابُ المُحْرِمِ يَغْسِلُ رَأْسَهُ 215
23 ـ بابُ المُحْرِمَةِ تُسْدِلُ الثَّوْبَ على وَجْهِهَا 217
24 ـ بابُ الشَّرْطِ في الحَجِّ 217
25 ـ بابُ دُخُولِ الحَرَمِ 217
26 ـ بابُ دُخُولِ مَكَّةَ 219
27 ـ بابُ اسْتِلامِ الحَجَرِ 219
28 ـ بابُ مَنِ اسْتَلَمَ الرُّكْنَ بِمِحْجَنِهِ 221
29 ـ بابُ الرَّمَلِ حَوْلَ البَيْتِ 221
30 ـ بابُ الاضْطِبَاعِ 223
31 ـ بابُ الطَّوَافِ بالحِجْرِ 225
32 ـ بابُ فَضْلِ الطَّوَافِ 225
33 ـ بابُ الرَّكْعَتَيْنِ بَعْدَ الطَّوَافِ 227
34 ـ بابُ المَرِيضِ يَطُوفُ رَاكِباً 227
35 ـ بابُ المُلْتَزَمِ 227
36 ـ بابُ الحَائِضِ تَقْضِي المَنَاسِكَ إلَّا الطَّوَافَ 229
37 ـ بابُ الإفْرَادِ بالحَجِّ 229
38 ـ بابُ مَنْ قَرَنَ الحَجَّ والعُمْرَةَ 229
39 ـ بابُ طَوَافِ القَارِنِ 231
40 ـ بابُ التَّمَتُّعِ بالعُمْرَةِ إلى الحَجِّ 233
41 ـ بابُ فَسْخِ الحَجِّ 235
42 ـ بابُ مَنْ قَالَ كَانَ فَسْخُ الحَجِّ لهم خَاصَّةً 237
43 ـ بابُ السَّعْيِ بَيْنَ الصَّفَا والمَرْوَةِ 237
44 ـ بابُ العُمْرَةِ 239
45 ـ بابُ العُمْرَةِ في رَمَضَانَ 239
46 ـ بابُ العُمْرَةِ في ذي القَعْدَةِ 241
47 ـ بابُ العُمْرَةِ في رَجَبٍ 241
48 ـ بابُ العُمْرَةِ مِنَ التَّنْعِيمِ 241
49 ـ بابُ مَنْ أَهَلَّ بِعُمْرَةٍ مِنْ بَيْتِ المَقْدِسِ 243
50 ـ بابُ كَمْ اعْتَمَرَ النَّبِيُّ ﷺ 243
51 ـ بابُ الخُرُوجِ إلى مِنًى 243
52 ـ بابُ النُّزُولِ بِمِنًى 245
53 ـ بابُ الغُدُوِّ مِنْ مِنًى إلى عَرَفَاتٍ 245

[54] Descending On Arafat 244
[55] The Stay In Arafat 244
[56] The Supplication In Arafat 246
[57] When One Comes To Arafah Before Dawn On The Night Of Mina 248
[58] The Departure From Arafat 248
[59] Halting (In The Area) Between Arafat And Muzdalifah For Such As Has A Certain Need 250
[60] Combining Both Prayers (Of Maghrib And Isha) In Muzdalifah 250
[61] The Stay In Muzdalifah 250
[62] When One Proceeds On From Muzdalifah To Mina To Throw The Jimar 252
[63] What Size Should The Throwing Pebbles Be 252
[64] From Where Should The Jamrah Of Aqabah Be Thrown 254
[65] When One Throws The Jamrah Of Aqabah, Let Not Him Stand In It 254
[66] When One Throws Jimar While Riding 254
[67] Delaying The Throwing Of Jimar On Account Of A Legal Excuse 256
[68] Throwing The Jamrahs On Behalf Of The Boys 256
[69] When Should A Pilgrim Stop From Reciting Talbiyah 256
[70] What Comes To Be Lawful For One When He Throws The Jamrah Of Aqabah 258
[71] What About Getting The Head Shaved 258
[72] When One Mats His Hair Together 260
[73] What About Slaughtering 260
[74] When One Does Not Observe The Sequence Of Ceremonies 260
[75] Throwing The Jimar On The Days Of Tashriq 262
[76] What About The Sermon On The Day Of Sacrifice 262
[77] Visiting The House 266
[78] Drinking From Zamzam 266
[79] Entering The Ka'bah 266
[80] The Stay In Mecca During The Nights Of Mina 268
[81] Descending On Al-Muhassab 268
[82] The Farewell Circumambulation 268
[83] The Menstruating Woman Departs Before She Bids Farewell (To The House) 270
[84] The Greater Pilgrimage Of The Messenger Of Allah 270
[85] The Muhsar 280
[86] The Ransom Of The Muhsar 282
[87] What About Cupping For Such As In The State Of Ihram 282
[88] Which Kind Of Hair Oil Such As In The State Of Ihram Could Apply 284
[89] When Such As In The State Of Ihram Dies 284
[90] The Penalty Of Hunting During Ihram 284
[91] What Could A Muhrim Kill 284
[92] Which Game Is forbidden to Such As In The State Of Ihram 286
[93] The Concession Of That If It Is Not Caught For A Certain One 286

54 ـ بابُ المَنْزِلِ بعَرَفَةَ 245
55 ـ بابُ المَوْقِفِ بعَرَفَاتٍ 245
56 ـ بابُ الدُّعاءِ بعَرَفَةَ 247
57 ـ بابُ مَنْ أَتَى عَرَفَةَ قَبْلَ الفَجْرِ لَيْلَةَ جَمْعٍ 249
58 ـ بابُ الدَّفْعِ مِنْ عَرَفَةَ 249
59 ـ بابُ النُّزُولِ بَيْنَ عَرَفَاتٍ وجَمْعٍ لِمَنْ كانَتْ له حاجَةٌ 251
60 ـ بابُ الجَمْعِ بَيْنَ الصَّلاتَيْنِ بجَمْعٍ 251
61 ـ بابُ الوُقُوفِ بجَمْعٍ 251
62 ـ بابُ مَنْ تَقَدَّمَ مِنْ جَمْعٍ إلى مِنًى لِرَمْيِ الجِمارِ 253
63 ـ بابُ قَدْرِ حَصَى الرَّمْيِ 253
64 ـ بابٌ مِنْ أَيْنَ تُرْمَى جَمْرَةُ العَقَبَةِ؟ 255
65 ـ بابٌ إذا رَمَى جَمْرَةَ العَقَبَةِ لَمْ يَقِفْ عِنْدَها 255
66 ـ بابُ رَمْيِ الجِمارِ رَاكِباً 255
67 ـ بابُ تَأْخِيرِ رَمْيِ الجِمارِ مِنْ عُذْرٍ 257
68 ـ بابُ الرَّمْيِ عَنِ الصِّبْيانِ 257
69 ـ بابٌ مَتَى يَقْطَعُ الحاجُّ التَّلْبِيَةَ 257
70 ـ بابُ ما يَحِلُّ لِلرَّجُلِ إذا رَمَى جَمْرَةَ العَقَبَةِ 259
71 ـ بابُ الحَلْقِ 259
72 ـ بابُ مَنْ لَبَّدَ رَأْسَهُ 261
73 ـ بابُ الذَّبْحِ 261
74 ـ بابُ مَنْ قَدَّمَ نُسُكاً قَبْلَ نُسُكٍ 261
75 ـ بابُ رَمْيِ الجِمارِ أَيَّامَ التَّشْرِيقِ 263
76 ـ بابُ الخُطْبَةِ يَوْمَ النَّحْرِ 263
77 ـ بابُ زِيارَةِ البَيْتِ 267
78 ـ بابُ الشُّرْبِ مِنْ زَمْزَمَ 267
79 ـ بابُ دُخُولِ الكَعْبَةِ 267
80 ـ بابُ البَيْتُوتَةِ بِمَكَّةَ لَيالِيَ مِنًى 269
81 ـ بابُ نُزُولِ المُحَصَّبِ 269
82 ـ بابُ طَوافِ الوَداعِ 269
83 ـ بابُ الحائِضِ تَنْفِرُ قَبْلَ أَنْ تُوَدِّعَ 271
84 ـ بابُ حَجَّةِ رَسُولِ الله ﷺ 271
85 ـ بابُ المُحْصَرِ 281
86 ـ بابُ فِدْيَةِ المُحْصَرِ 283
87 ـ بابُ الحِجامَةِ لِلْمُحْرِمِ 283
88 ـ بابُ ما يَدْهِنُ به المُحْرِمُ 285
89 ـ بابُ المُحْرِمِ يَمُوتُ 285
90 ـ بابُ جَزاءِ الصَّيْدِ يُصِيبُهُ المُحْرِمُ 285
91 ـ بابُ ما يَقْتُلُ المُحْرِمُ 285
92 ـ بابُ ما يُنْهَى عَنْهُ المُحْرِمُ مِنَ الصَّيْدِ 287
93 ـ بابُ الرُّخْصَةِ في ذلك إذا لَمْ يُصَدْ له 287

[94] Garlanding The Sacrificial Animals 286
[95] Garlanding The Sheep 288
[96] Marking The Sacrificial Animals 288
[97] (Giving In Charity) The Sacrificial Animal's Covering 288
[98] Offering Animals As Sacrifice From Females And Males 288
[99] The Animals Offered As Sacrifice Are Driven Apart From The Place Of Assuming Ihram 290
[100] Riding The Sacrificial Camels 290
[101] When An Animal Offered As Sacrifice Is Ruined 290
[102] The fare Of the (stay in The) Homes Of Mecca 292
[103] The Superiority Of Mecca 292
[104] The Excellence Of Medina 294
[105] The Property Of The Ka'bah 294
[106] Observing The Fasts Of The Month Of Ramadan In Mecca 294
[107] Performing Circumambulation When It Is Raining 296
[108] Performing Hajj On Foot 296
(26) THE BOOK OF SACRIFICE 298
[1] The Sacrifices Of The Messenger Of Allah 298
[2] What About The Obligation Of Sacrifice 298
[3] The Reward Of Sacrifice 300
[4] Which Sacrifice Is Desirable 300
[5] How Many Persons Could Share In A Sacrificial Camel Or Cow 302
[6] How Many Sheep Are Sufficient For A Sacrificial Camel 302
[7] When Does An Animal Become Sufficient For Sacrifice 304
[8] Which Animal Is Hateful To Offer As Sacrifice 304
[9] When One Purchases A Faultless Sacrifice And Then It Is Affected While Being In His Possession 306
[10] When One Offers As Sacrifice A Sheep On Behalf Of His Family 306
[11] When One Intends To Offer Sacrifice, Let Him Take Nothing From His Hair Or Nails During The (First) Ten (Days Of Dhul-Hijjah) 306
[12] It Is Forbidden To Slaughter The Sacrifice Before Offering The (Id) Prayer 308
[13] When One Slaughters His Sacrifice With His Own Hand 308
[14] The Hide Of The Sacrifice 310
[15] Eating Out Of The Meat Of The Sacrifice 310
[16] Storing The Meat Of Sacrifice 310
[17] Slaughtering In The Praying Place 310
(27) THE BOOK OF THE SLAUGHTERED ANIMALS 312
[1] What About Aqiqah 312
[2] What About Far'ah And Atirah 312
[3] When You Slaughter, You Should Be Kind 314

94 ـ بابُ تَقْلِيدِ البُدْنِ 287
95 ـ بابُ تَقْلِيدِ الغَنَمِ 289
96 ـ بابُ إِشْعَارِ البُدْنِ 289
97 ـ بابُ مَنْ جَلَّلَ البَدَنَةَ 289
98 ـ بابُ الهَدْيِ مِنَ الإِنَاثِ والذُّكُورِ 289
99 ـ بابُ الهَدْيِ يُسَاقُ مِنْ دُونِ المِيقَاتِ 291
100 ـ بابُ رُكُوبِ البُدْنِ 291
101 ـ بابٌ في الهَدْيِ إِذَا عَطِبَ 291
102 ـ بابُ أَجْرِ بُيُوتِ مَكَّةَ 293
103 ـ بابُ فَضْلِ مَكَّةَ 293
104 ـ بابُ فَضْلِ المَدِينَةِ 293
105 ـ بابُ مَالِ الكَعْبَةِ 295
106 ـ بابُ صِيَامِ شَهْرِ رَمَضَانَ بِمَكَّةَ 295
107 ـ بابُ الطَّوَافِ في مَطَرٍ 297
108 ـ بابُ الحَجِّ مَاشِياً 297
26 ـ كِتَابُ الأَضَاحِي 299
1 ـ بابُ أَضَاحِي رَسُولِ اللهِ ﷺ 299
2 ـ بابُ الأَضَاحِي وَاجِبَةٌ هِيَ أَمْ لا؟ 299
3 ـ بابُ ثَوَابِ الأُضْحِيَةِ 301
4 ـ بابُ ما يُسْتَحَبُّ من الأَضَاحِي 301
5 ـ بابٌ عَنْ كَمْ تُجْزِىءُ البَدَنَةُ والبَقَرَةُ؟ 303
6 ـ بابٌ كَمْ تُجْزِىءُ مِنَ الغَنَمِ عَنِ البَدَنَةِ؟ 303
7 ـ بابُ ما تُجْزِىءُ مِنَ الأَضَاحِي 305
8 ـ بابُ ما يُكْرَهُ أَنْ يُضَحَّى بِهِ 305
9 ـ بابُ مَنِ اشْتَرَى أُضْحِيَةً صَحِيحَةً فَأَصَابَها عِنْدَهُ شَيْءٌ 307
10 ـ بابُ مَنْ ضَحَّى بِشَاةٍ عَنْ أَهْلِهِ 307
11 ـ بابُ مَنْ أَرَادَ أَنْ يُضَحِّيَ فَلا يَأْخُذْ في العَشْرِ مِنْ شَعْرِهِ وأَظْفَارِهِ 307
12 ـ بابُ النَّهْيِ عَنْ ذَبْحِ الأُضْحِيَةِ قَبْلَ الصَّلاةِ 309
13 ـ بابُ مَنْ ذَبَحَ أُضْحِيَتَهُ بِيَدِهِ 309
14 ـ بابُ جُلُودِ الأَضَاحِي 311
15 ـ بابُ الأَكْلِ مِنْ لُحُومِ الضَّحَايَا 311
16 ـ بابُ ادِّخَارِ لُحُومِ الأَضَاحِي 311
17 ـ بابُ الذَّبْحِ بِالمُصَلَّى 311
27 ـ كِتَابُ الذَّبَائِحِ 313
1 ـ بابُ العَقِيقَةِ 313
2 ـ بابُ الفَرَعَةِ والعَتِيرَةِ 313
3 ـ بابٌ «إِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ» 315

[4] Mentioning The Name Of Allah On Slaughtering 316
[5] The Instrument Of Slaughtering 316
[6] Removing The Skin 318
[7] It Is Forbidden To Slaughter A Milch Animal 318
[8] The Animal Slaughtered By A Woman 318
[9] What Causes The Meat Of The Fleeing Ones From Amongst The Animals To Become Lawful 318
[10] It Is Forbidden To Fix The Animal As A Target For Arrows, Or Mutilate Their Bodies 320
[11] It Is Forbidden (To Eat) The Meat Of Such Of Animals As Eats What Is Impure 320
[12] The Flesh Of Horses 320
[13] The Flesh Of Asses 322
[14] The Flesh Of Mules 324
[15] The Meat Of A Fetus Is Made Lawful By Such (Slaughtering) As Makes Lawful The Meat Of The Mother 324
(28) THE BOOK OF HUNTING 326
[1] Killing The Dogs Barring Such As Used For Hunting Or Guarding Farms 326
[2] It Is Forbidden To Keep But A Dog Used For Hunting, Guarding Farms Or Cattle 326
[3] The Game Caught By A Dog 328
[4] The Game Caught By A Dog Of The Magians Or By A Black Dog 328
[5] Hunting With The Help Of A Bow 330
[6] When A Game Disappears For A Night (After injuring It) 330
[7] Hunting With The Help Of A Piece Of Wood Provided With A Sharp Piece Of Iron 330
[8] When A Portion Is Cut Off From A Living Animal 330
[9] Catching Fish And Locusts 332
[10] What Is Forbidden To Be Killed 332
[11] It Is Forbidden To Throw With Pebbles 334
[12] Killing The Salamanders 334
[13] What About Eating Such Of Wild Animals As Has Fangs 336
[14] What About Wolf And Fox 336
[15] What About Hyena 336
[16] What About The Mastigure 338
[17] What About The Rabbit 340
[18] The Food Of The Sea 340
[19] What About The Crow 342
[20] What About The Cat 342
(29) THE BOOK OF FOOD 344
[1] Serving Others With Food 344
[2] The Food Of One Could Be Sufficient For Two 344
[3] The Faithful Believer Eats In One Intestine; And The Infidel Eats In Seven Intestines 346
[4] It Is Forbidden To Condemn Food 346

4 ـ بابُ التَّسْمِيَةِ عِنْدَ الذَّبْحِ 317
5 ـ بابُ ما يُذَكَّى بِهِ 317
6 ـ بابُ السَّلْخِ 319
7 ـ بابُ النَّهْيِ عَنْ ذَبْحِ ذَوَاتِ الدَّرِّ 319
8 ـ بابُ ذَبِيحَةِ المَرْأَةِ 319
9 ـ بابُ ذَكَاةِ النَّادِّ مِنَ البَهَائِمِ 319
10 ـ بابُ النَّهْيِ عَنْ صَبْرِ البَهَائِمِ وعَنِ المُثْلَةِ 321
11 ـ بابُ النَّهْيِ عَنْ لُحُومِ الجَلَّالَةِ 321
12 ـ بابُ لُحُومِ الخَيْلِ 321
13 ـ بابُ لُحُومِ الحُمُرِ الوَحْشِيَّةِ 323
14 ـ بابُ لُحُومِ البِغَالِ 325
15 ـ بابُ ذَكَاةِ الجَنِينِ ذَكَاةُ أُمِّهِ 325
28 ـ كِتَابُ الصَّيْدِ 327
1 ـ بابُ قَتْلِ الكِلَابِ إِلَّا كَلْبَ صَيْدٍ أَوْ زَرْعٍ 327
2 ـ بابُ النَّهْيِ عَنِ اقْتِنَاءِ الكَلْبِ إِلَّا كَلْبَ صَيْدٍ أَوْ حَرْثٍ أَوْ مَاشِيَةٍ 327
3 ـ بابُ صَيْدِ الكَلْبِ 329
4 ـ بابُ صَيْدِ كَلْبِ المَجُوسِ والكَلْبِ الأَسْوَدِ البَهِيمِ 329
5 ـ بابُ صَيْدِ القَوْسِ 331
6 ـ بابُ الصَّيْدِ يَغِيبُ لَيْلَةً 331
7 ـ بابُ صَيْدِ المِعْرَاضِ 331
8 ـ بابُ ما قُطِعَ مِنَ البَهِيمَةِ وهِيَ حَيَّةٌ 331
9 ـ بابُ صَيْدِ الحِيتَانِ والجَرَادِ 333
10 ـ بابُ ما يُنْهَى عَنْ قَتْلِهِ 333
11 ـ بابُ النَّهْيِ عَنِ الخَذْفِ 335
12 ـ بابُ قَتْلِ الوَزَغِ 335
13 ـ بابُ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ 337
14 ـ بابُ الذِّئْبِ والثَّعْلَبِ 337
15 ـ بابُ الضَّبُعِ 337
16 ـ بابُ الضَّبِّ 339
17 ـ بابُ الأَرْنَبِ 341
18 ـ بابُ الطَّافِي مِنْ صَيْدِ البَحْرِ 341
19 ـ بابُ الغُرَابِ 343
20 ـ بابُ الهِرَّةِ 343
29 ـ كِتَابُ الأَطْعِمَةِ 345
1 ـ بابُ إِطْعَامِ الطَّعَامِ 345
2 ـ بابُ «طَعَامُ الوَاحِدِ يَكْفِي الاثْنَيْنِ» 345
3 ـ بابُ «المُؤْمِنُ يَأْكُلُ فِي مِعًى وَاحِدٍ والكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ» 347
4 ـ بابُ النَّهْيِ أَنْ يُعَابَ الطَّعَامُ 347

[5] Offering Ablution On Having A Meal 346
[6] Eating While Reclining 348
[7] Mentioning Allah's Name On Eating 348
[8] Eating With The Right Hand 348
[9] Licking The Fingers 350
[10] Cleaning The Dish 350
[11] Eat From What Is Nearer To You In The Dish 350
[12] It Is Forbidden To Eat From The Middle Of The Dish Of Porridge 352
[13] When A Morsel Falls Down 352
[14] The Superiority Of Porridge With Meat To All Kinds Of Food 354
[15] Rubbing The Hand After Finishing From Having Food 354
[16] What Is Said On Finishing From Having Food 354
[17] Gathering On Having Food 356
[18] Blowing In The Food 356
[19] When A Servant Brings Food, Let Him Take Some Of It 356
[20] Having Food On Tables And In The Plates 358
[21] It Is Forbidden To Get Up (And Leave) The Food Until It Is Lifted, Or To Stop Until The People Finish From Eating 358
[22] When One Spends The Night With The Smell Of Fat In His Hand 358
[23] Offering Food 358
[24] Having Food In The Mosque 360
[25] Eating While Standing 360
[26] What About The Gourd 360
[27] What About Meat 362
[28] The Most Pleasant Kind Of Meat 362
[29] What About Roasting 362
[30] What About The Dried Salted Meat 364
[31] What About Liver And Spleen 364
[32] What About Salt 364
[33] Taking Vinegar As Condiment 364
[34] What About Oil 366
[35] What About Milk 366
[36] What About Sweet (And Edible Things) 366
[37] Eating Snake Cucumber Mixed With Fresh Dates 366
[38] What About Dates 368
[39] When The First Portion Of The Plucked Fruits Is Brought To Anyone 368
[40] Eating Dry Dates Mixed With Fresh Dates 368
[41] It Is Forbidden To Combine In Eating Two Kinds Of Dates 368
[42] Checking Up The Dates 368
[43] Mixing Dates With Butter 370

5 ـ بابُ الوُضُوءِ عِنْدَ الطَّعَامِ 347
6 ـ بابُ الأكْلِ مُتَّكِئاً 349
7 ـ بابُ التَّسْمِيَةِ عِنْدَ الطَّعَامِ 349
8 ـ بابُ الأكْلِ باليَمِينِ 349
9 ـ بابُ لَعْقِ الأصَابِعِ 351
10 ـ بابُ تَنْقِيَةِ الصَّحْفَةِ 351
11 ـ بابُ الأكْلِ ممَّا يَلِيكَ 351
12 ـ بابُ النَّهْيِ عَنِ الأكْلِ مِنْ ذِرْوَةِ الثَّرِيدِ 353
13 ـ بابُ اللُّقْمَةِ إذا سَقَطَتْ 353
14 ـ بابُ فَضْلِ الثَّرِيدِ على الطَّعَامِ 355
15 ـ بابُ مَسْحِ اليَدِ بَعْدَ الطَّعَامِ 355
16 ـ بابُ ما يُقَالُ إذا فَرَغَ مِنَ الطَّعَامِ 355
17 ـ بابُ الاجْتِمَاعِ على الطَّعَامِ 357
18 ـ بابُ النَّفْخِ في الطَّعَامِ 357
19 ـ بابُ إذا أتَاهُ خَادِمُهُ بطَعَامِهِ فَلْيُنَاوِلْهُ مِنْهُ 357
20 ـ بابُ الأكْلِ على الجِوَانِ والسُّفْرَةِ 359
21 ـ بابُ النَّهْيِ أنْ يُقَامَ عَنِ الطَّعَامِ حَتَّى يُرْفَعَ، وأنْ يَكُفَّ يَدَهُ حَتَّى يَفْرُغَ القَوْمُ 359
22 ـ بابُ مَنْ بَاتَ وفي يَدِهِ رِيحُ غَمَرٍ 359
23 ـ بابُ عَرْضِ الطَّعَامِ 359
24 ـ بابُ الأكْلِ في المَسْجِدِ 361
25 ـ بابُ الأكْلِ قَائِماً 361
26 ـ بابُ الدُّبَّاءِ 361
27 ـ بابُ اللَّحْمِ 363
28 ـ بابُ أطَايِبِ اللَّحْمِ 363
29 ـ بابُ الشِّوَاءِ 363
30 ـ بابُ القَدِيدِ 365
31 ـ بابُ الكَبِدِ والطِّحَالِ 365
32 ـ بابُ المِلْحِ 365
33 ـ بابُ الائْتِدَامِ بالخَلِّ 365
34 ـ بابُ الزَّيْتِ 367
35 ـ بابُ اللَّبَنِ 367
36 ـ بابُ الحَلْوَاءِ 367
37 ـ بابُ القِثَّاءِ والرُّطَبِ يُجْمَعَانِ 367
38 ـ بابُ التَّمْرِ 369
39 ـ بابُ إذا أُتِيَ بأوَّلِ الثَّمَرَةِ 369
40 ـ بابُ أكْلِ البَلَحِ بالتَّمْرِ 369
41 ـ بابُ النَّهْيِ عَنْ قِرَانِ التَّمْرِ 369
42 ـ بابُ تَفْتِيشِ التَّمْرِ 369
43 ـ بابُ التَّمْرِ بالزُّبْدِ 371

[44] What About The Treated Food 370
[45] What About The Large Thin Loafs 370
[46] What About Pelte 372
[47] What About Bread Greased With Ghee 372
[48] The Bread Made Of Wheat 374
[49] The Bread Made Of Parley 374
[50] The Moderation In Eating, And It Is Undesirable To Eat One's Fill 374
[51] It Is Out Of Lavishness To Eat All That You Have Desire For 376
[52] It Is Forbidden To Throw Food 376
[53] Seeking Refuge From Hunger 376
[54] Leaving Supper 376
[55] What About Hospitality 378
[56] When A Guest Sees Something Of Which He Disapproves, He Should Come Back 378
[57] Mixing Fat With Ghee 378
[58] When One Cooks Food, Let Him Use More Water 380
[59] What About Eating Garlic, Onion And Leek 380
[60] Eating Yogurt And Ghee 382
[61] Eating Fruits 382
[62] It Is Forbidden To Eat While Lying 382
(30) THE BOOK OF DRINKS 384
[1] The Wine Is The Key Of Every (Kind Of) Evil 384
[2] If One Drinks Wine In The World, He Will Not Taste It In The Hereafter 384
[3] What About The Addict To Wine 384
[4] He, who has Alcoholic drinks, and becomes intoxicated, no prayer will be accepted from him 384
[5] From Which Fruits Is The Wine Made 386
[6] The Wine Is Cursed On Ten Sides 386
[7] The Trade Of Wine 386
[8] The Wine Is Given A Name Other Than Its Authentic One 388
[9] Every (Kind Of) Intoxicant Is Unlawful 388
[10] The Drink, Of Which A Great Portion Intoxicates, Whatever Little Thereof Is Unlawful 390
[11] It Is Forbidden To Get A Mixture Of Two Kinds 390
[12] The Characteristic Of The Syrup Of Soaked Fruits 390
[13] It Is Forbidden To Prepare The Syrup Of Soaked Fruits In Covered Vessels 392
[14] What Is Made Permissible Of That 392
[15] The Syrup Of Soaked Fruits Prepared In The Jars 394
[16] Covering The Utensil 394
[17] Drinking In The Silver Utensils 396
[18] Drinking With The Help Of Three Breaths 396

44 ـ بابُ الحُوَّارَى 371
45 ـ بابُ الرُّقاقِ 371
46 ـ بابُ الفالُوذَجِ 373
47 ـ بابُ الخُبْزِ المُلَبَّقِ بالسَّمْنِ 373
48 ـ بابُ خُبْزِ البُرِّ 375
49 ـ بابُ خُبْزِ الشَّعِيرِ 375
50 ـ بابُ الاقْتِصادِ في الأَكْلِ وكَراهَةِ الشِّبَعِ 375
51 ـ بابٌ مِنَ الإِسْرافِ أَنْ تَأْكُلَ كُلَّ ما اشْتَهَيْتَ 377
52 ـ بابُ النَّهْيِ عَنْ إِلْقاءِ الطَّعامِ 377
53 ـ بابُ التَّعَوُّذِ مِنَ الجُوعِ 377
54 ـ بابُ تَرْكِ العِشاءِ 377
55 ـ بابُ الضِّيافَةِ 379
56 ـ بابٌ إِذا رَأَى الضَّيْفُ مُنْكَراً رَجَعَ 379
57 ـ بابُ الجَمْعِ بَيْنَ السَّمْنِ واللَّحْمِ 379
58 ـ بابُ مَنْ طَبَخَ فَلْيُكْثِرْ ماءَهُ 381
59 ـ بابُ أَكْلِ الثُّومِ والبَصَلِ والكُرَّاثِ 381
60 ـ بابُ أَكْلِ الجُبْنِ والسَّمْنِ 383
61 ـ بابُ أَكْلِ الثِّمارِ 383
62 ـ بابُ النَّهْيِ عَنِ الأَكْلِ مُنْبَطِحاً 383
30 ـ كِتابُ الأَشْرِبَةِ 385
1 ـ بابُ «الخَمْرُ مِفْتاحُ كُلِّ شَرٍّ» 385
2 ـ بابُ «مَنْ شَرِبَ الخَمْرَ في الدُّنْيا لَمْ يَشْرَبْها في الآخِرَةِ» 385
3 ـ بابُ مُدْمِنِ الخَمْرِ 385
4 ـ بابُ «مَنْ شَرِبَ الخَمْرَ لَمْ تُقْبَلْ له صَلاةٌ» 385
5 ـ بابُ ما يَكُونُ مِنْهُ الخَمْرُ 387
6 ـ بابُ «لُعِنَتِ الخَمْرُ على عَشَرَةِ أَوْجُهٍ» 387
7 ـ بابُ التِّجارَةِ في الخَمْرِ 387
8 ـ بابُ الخَمْرِ يُسَمُّونَها بِغَيْرِ اسْمِها 389
9 ـ بابُ «كُلُّ مُسْكِرٍ حَرامٌ» 389
10 ـ بابُ «ما أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرامٌ» 391
11 ـ بابُ النَّهْيِ عَنِ الخَلِيطَيْنِ 391
12 ـ بابُ صِفَةِ النَّبِيذِ وشُرْبِهِ 391
13 ـ بابُ النَّهْيِ عَنْ نَبِيذِ الأَوْعِيَةِ 393
14 ـ بابُ ما رُخِّصَ فيه مِنْ ذلك 393
15 ـ بابُ نَبِيذِ الجَرِّ 395
16 ـ بابُ تَخْمِيرِ الإِناءِ 395
17 ـ بابُ الشُّرْبِ في آنِيَةِ الفِضَّةِ 397
18 ـ بابُ الشُّرْبِ بِثَلاثَةِ أَنْفاسٍ 397

[19] Bending The Mouths Of Water-Skins 396
[20] Drinking Direct From The Mouth Of A Water-Skin 398
[21] Drinking While Being In A Standing Posture 398
[22] When One Drinks, Let Him Give Such As On His Right, And Then Him Who Is Next 398
[23] Taking Breaths In The Utensil 400
[24] Blowing In The Drink 400
[25] Drinking With The Help Of Palms; And Getting Water With The Help Of The Mouth Direct From Its Source 400
[26] The Giver Of Water To A People Is The Last Of Them To Drink 402
[27] Drinking In Glass (Utensils) 402

19 ـ بابُ اخْتِنَاثِ الأَسْقِيَةِ 397
20 ـ بابُ الشُّرْبِ مِنْ فِي السِّقَاءِ 399
21 ـ بابُ الشُّرْبِ قَائِماً 399
22 ـ بابٌ إذا شَرِبَ أَعْطَى الأَيْمَنَ فالأَيْمَنَ 399
23 ـ بابُ التَّنَفُّسِ في الإِنَاءِ 401
24 ـ بابُ النَّفْخِ في الشَّرَابِ 401
25 ـ بابُ الشُّرْبِ بالأَكُفِّ والكَرْعِ 401
26 ـ بابُ «سَاقِي القَوْمِ آخِرُهُمْ شُرْباً» 403
27 ـ بابُ الشُّرْبِ في الزُّجَاجِ 403

دار الكتب العلمية
BEIRUT
بيروت